



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Original Poetry.

TWENTY YEARS AGO TO-DAY.

A REDUKE TO SENSUALISM.

Autumn returns, the golden crowned,
The treasure-bearer of the year,
Strewing her priceless wealth around
O'er hill and valley far and near.
Morn throweth wide her sapphire gates,
As onward rolls her jeweled cars,
And Eve in peerless beauty waits
Her trysting with the wooing stars.

The fragrant breath of flower and vine,
Exhaleth through the throbbing air,
The vintage flows with ruby wine,
And plenty reigneth everywhere.
But dearer than the gifts she flings
So royally upon her way,
To me the memory she brings
Of twenty years ago to-day.

Just twenty years ago to-day
A precious mother's tender hand
Unveiled to me the shining way
Up truth's fair heights to Spirit Land.
Through love for me and faith in truth,
She wooed my lips the cup to drain,
Whose draught restored my bright, glad youth
And brought me joy and strength again.

Her hand drew back the rusted bar
To my dark cell of doubt and fear,
And through the gates thus flung ajar,
Love's angel-watchers hastened near;
And from their light around me shed,
Brighter than brightest dream of heaven,
The phantoms from my spirit fled,
My savior rose—my chains were riven!

And I went forth to speak and sing
The blessed gospel taught to me,
How death can loose his fearful sting,
And the dark grave her victory;
And though the earth be full of thorns,
And serpents lurk beneath the flowers,
Through heat of suns and chill of storms
Love cometh brightly all the hours!

The spirit of my mother earth,
Prophetic thrills my every vein,
Till gladly would I share her birth
Through every pang of soul and brain.
I do not tremble for her fate
Through all transitions of this hour,
Nor any trials that await
The full redemption of her dower.

Though her high places robbers hold,
And traitors pledge the patriot's vow,
And human rights are bought and sold
By thieves who at truth's altars bow,
While lost to every sense of shame,
Men trample honor in the dust,
And boast, in love's all-holy name,
Of servitude to vilest lust!

And woman frenzied by desire,
His peer in civil rights to be,
Descends through passion to aspire
To peership in his infamy.
Scorning the sacred name of wife—
The faith that holdeth heart to heart—
Exultingly she fans the strife
That rends domestic ties apart.

Yet honor biddeth still with men,
Whose blood meridian warmth retains,
Who give us love from faithful hearts,
And thought from richly cultured brains,
And love's divine fidelity,
Still lights in woman's heart her fires,
And through her wifely chastity,
Her children proudly claim their sires!

E'en through the thunder, smoke and flame
Of this convulsive judgment day—
Mid all her agony and shame
I see earth's shakles fall away.
Around her bowed and weary brow,
The piercing thorns all darkly twine,
But where they leave the blood-stains now,
A crown of glory yet shall shine.

Held by love's self-existent law,
Her dual being twain in one
On God's unfathomed love shall draw,
As planets draw upon their sun.
Eternal justice holds her course,
Immortal love and wisdom reign,
And no attraction or divorce
Can rend her marriage bond in twain!

And while my lyre can breathe one strain
Of love and truth and constancy,—
While reason's light illumines my brain,
Or angel-thought inspireth me,
I'll trust the all-redeeming truth
That swept my blinding fears away,
And gave me back my thought and youth
Just twenty years ago to-day.

Mrs. F. O. HYZER.
Baltimore, Md.

SPIRITUALISM AND ITS PHENOMENA.

Compiled from various sources, by Dr. T. F. Talmadge, for the Religio-Philosophical Journal.

BRO JONES.—My object in compiling articles on Spiritualism and kindred subjects for your paper, is to give your readers a more comprehensive view of the Harmonical Philosophy, as manifested in various countries, and through different phases of mediumship. The world seems all astir just now—all alive with interest at the extraordinary manifestations daily occurring, and every intelligent mind is ready to make the inquiry, What next?

Among Spiritualists, funerals are not looked upon with such deep sadness as among the orthodox churches. One lately occurred at Waverly, N. Y., Mrs. Dr. Putnam, of Michigan, officiating. The writer heads his article, A SPIRITUALIST'S FUNERAL—UNCONVENTIONAL CEREMONIES.

"Without proposing to endorse anything, I wish to give your readers an account of a funeral service (if such it may be called) which occurred here last Sunday. It was occasioned by the death of Newton Kinney, which occurred in March last. As I learn, he was a prominent member of the Waverly Progressive Association, an organization of the Spiritualists of this place. Mrs. Dr. Putnam, of Michigan, who had formerly lectured here, and was a favorite among these people, delivered the discourse. After much pushing and crowding I got inside the hall, which I should judge capable of seating some four or five hundred people. It was literally packed, and like many others, I occupied standing room only during the hour and a half, which no more than measured the length of the discourse. The hall, in accordance with the Spiritualists' ideas, instead of being draped in mourning, was magnificently decorated with evergreens and flowers, and about the platform a profusion of bouquets gave much beauty and richness to that part of the hall. It resembled more the house of dancing than the house of mourning.

dark hair, very graceful, and decidedly prepossessing.

The services were opened by singing, which would do credit to more pretentious occasions. Prayer followed, and such a prayer I never heard before. It was so beautiful, so spiritual and so unlike anything in that line we ever hear in our churches. After further singing, the speaker commenced her discourse in a clear, musical and bewitching voice. She took a text, which astonished us outsiders, who have been accustomed to believe that this order of people never refer to the Bible but to condemn it. It was in Peter. "Beloved, think it not strange concerning the fiery trial that is to try you, as though some stranger thing had happened unto you." Then followed the discourse which was almost faultless as a literary production, beautiful in its imagery, and peculiarly appropriate to the occasion. Its delivery was so eloquent, so charming, that the most profound quiet pervaded the hall to the last. I confess myself never so nearly captivated by a speaker, and I doubt whether the sex of the preacher had much to do with it, either. If the Spiritualists of Waverly are accustomed to such faultless preaching, who can blame them for being earnest and ardent in their work? I take no stock in their ism, but I freely admit I would go ten miles in any weather to hear another from the same source.

"Her friends claim that Mrs. Putnam speaks in a trance state. Of this I know nothing, but if she is not under some strange influence, then she is a remarkable woman indeed; for what ordinary lady could speak as she did for an hour and a half, without a moment's hesitation, and without the least apparent exhaustion or mental weakness?"

THE EDDY FAMILY.

At the present the Eddy family, residing in Vermont, are creating a wide spread interest among Spiritualists. "A. S. H." who lately attended one of their seances, writes:

"And old gentleman, who had been with them several days, told me that he was a Methodist in religious belief, and a class leader. He said he distinctly saw forms of different sized persons. I asked him if he thought there was any deception practiced by any one present. He remarked no. He could not discover any chance for it, and I will say amen to his words.

"In the materialization manifestation, Wm. Eddy is the only one exercised or that takes any tangible part in it. He goes into the room described in the article you published, has his every-day clothes on that he wears about his farming, striped shirt, etc. He was tied by an honest man—so all his neighbors declare, and within three minutes a figure steps from the room with snow-white robes on. He might have had all freedom in the room, he could not have produced the white garments out of nothing.

"I distinctly saw several life-size forms of what I will term disembodied spirits materialized, but no one that I recognized.

"I prefer to have a few manifestations in the light to many in the dark, although I am satisfied that darkness is a better condition for manifestations than light, but until doubt and skepticism are removed, let what does appear be in the light, even if it is but little, one such phenomenon strikes home a conviction that there must be something in it that the masses do not comprehend. I am also satisfied that if this family had the right conditions and surroundings, they would astonish the world. I have witnessed their manifestations in Boston, New York, Brooklyn, and where

they could not have deceived even if they had felt so disposed, but I have never personally seen any disposition on their part to deceive. I have witnessed in the city of New York, their "table manifestations," where several strong able-bodied skeptical men tried to hold a table down, the mediums placing only a finger upon it. The table would get the better of them and they were obliged to give in, beat, and could not account for the "power upon it."

"When people understand that the moral character, intelligence and learning has nothing to do with these manifestations, but that they are produced by aid through the natural electric, magnetic and spirit forces, they will pay more attention to the phenomena and less to the views and character of the mediums. It matters not how poor the medium, or how unlettered, if they but have the forces requisite. There are many things that originated in low humble origin that as looked upon as high, useful and a blessing to humanity. I am perfectly satisfied that the Eddy family are genuine mediums, but as far as all human beings, and I wish they could be placed in a better condition. The youngest girl informed me that when she was but three years old, she was influenced to write. She appears like a beautiful spirit, but full and quite sad since her mother's exchange of spheres of life. As there are many visiting this family, I would say that from Rutland it is six miles and no conveyance, which cost for a single person, three dollars. For a party of four, the charge is five dollars, then there is the fare to return. There is no hotel near their residence and the accommodations are but limited. I would not advise any one to visit them without first making arrangements with them for board, etc. I make these statements so that the public may not be disappointed."

PRESENTIMENTS.

I consider presentiments as constituting a very important branch of Spiritualism, and those who have them are peculiarly mediumistic. A case of this kind transpired lately in Iowa, and I give it to the readers of the JOURNAL, as taken from the *Chicago Herald*, which occurred at this place on Sept. 25th, at about half past 5 o'clock p. m.—the spectacle of a human being descending from a great height with great rapidity, with the certainty that in a moment he will be dashed to pieces.

"Prof. John H. Boley has been making ascensions in Illinois and in this State recently, in a hot air balloon. The manner of inflation is as follows: He digs a trench some twenty-five feet long and two or three feet deep and wide. This is filled with dry wood and other combustible matter and covered over. At the mouth of the fire is set, and a large barrel with a sieve in each end to keep out cinders and covered with cement to prevent burning, constitutes the chimney at the other end. Over this chimney the mouth of the balloon is placed to catch the heat as it rises. The mouth of the balloon is secured to a strong wooden hoop six or eight feet in diameter, and to this hoop is fastened the ropes that descend to the bar upon which the aeronaut stands in his giddy flight. He did not use a basket, as is usual. During the process of inflation the flames come up through the barrel and frequently ten or twelve feet into body of the balloon. When the balloon is full and just before starting, it is customary to have some trusty man enter the mouth of the balloon and place a cover over the top of the barrel, so as to prevent danger from fire. His cousin, James R. Spence, who travels with him, usually performs this duty. Occasionally Mr. Boley has started without this precaution, but it is always hazardous, and once before, his balloon caught fire, burning slowly without blazing, and he got down in safety. Thursday Mr. Spence was unwell and could not bear the intense heat of the balloon, and the ascent was attempted without the precaution of covering the top of the barrel. The sickening scene that followed was the unfortunate result.

"The wind was blowing briskly from the south, and it was not prudent to make the attempt, but the Professor was to receive pecuniary aid from the Agricultural Society, and one or two of the Board of Managers had given their assent to the appropriation only on the ground that one of the ascensions should be made that day. Hence the inducement, in part at least, to brave the peril. Besides, Mr. Boley was a brave, conscientious man, and he felt that he must redeem his promise to make the ascension.

"No sooner had the balloon been let go than to the horror and dismay of every one, it was discovered to be on fire near the mouth, and the Professor, instead of standing on his bar, was holding to it with his hands and dangling below. It was a fearful sight, that sent an indescribable shudder through the crowd. There was no outcry, but a sort of smothered groan that was more appalling. Women sank to the ground, or hid their eyes, or burst into tears, and men held their breath in awful suspense. Mr. Boley did not appear to notice the fire until he had gained an altitude of a hundred or more feet, and then it was too late to let go. Besides, his assistants saw the balloon was not fully inflated and no one of them thought it would rise so high. But up it shot, and he held on to his frail support, the flames every moment cutting away the canvas above the hoop and thus hurrying the instant that would launch him into eternity. There were long ropes attached to the top of the balloon that had been used during inflation to control it, and one of these swinging out over the sphere came near him several times and he attempted to grasp it. Could he have done so he would have had one other means of support; besides,

his weight on this would have inverted the balloon, turned the burning end up, and though he might have descended with uncomfortable rapidity, it is probable that the volume of canvas would have saved him. But he missed his grasp and lost his hat in the effort, which came whirling down in advance. A moment more and the canvas parted, and he came darting through space, feet foremost like an arrow. Who can ever forget the sight that witnessed it? The fall occupied but a few seconds, but they seemed too long.

"He fell in a stubble field of low ground nearly a half mile from the starting point, coming down on his feet, with such a force as to drive them in the ground a foot, and breaking the bones of his legs in many places and thrusting his ragged ends through the flesh. The body, head and arms were not visibly injured. The upper end of the balloon, shortly after he left it, turned inside out and fell, a burning mass a quarter of a mile away.

John H. Boley was born in Alleghany county, Pennsylvania. He moved to Allensville, Vinton county, Ohio, leaving that place last June, 25th, for Aledo, Illinois. His age is about thirty-one. He had made twenty-eight ascensions before coming west, and has made twelve since. He leaves a wife and four children in destitute circumstances. His wife has been staying in Ohio, and the three oldest children are now there. Recently she became so uneasy about him that she felt she must come soon or never see him again. She was here and entreated him several times during inflation not to make the ascension, as she felt he would never come down alive, and at last when everything was ready she bade him adieu and told him to kiss the baby for the last time. Her presentiment seems to have been too true."

MATTER AND SPIRIT.

The following is an extract from a spiritual communication:—"All that you call visible, sensible, or material nature is but a partial development of matter in its untold and incomprehensible modes and forms of existing the atoms of matter, and the atoms of matter, assuming the attitudes and bearings of suns, moons, planets, and comets, with all their tenantry moving in illimitable space—without top or bottom, without beginning, without end. All this suffices not to unfold the secrets—the worlds and wonders of a material or spiritual universe—and satisfies not the desires of man; and could you examine every form and mode of its existence, wherever found—in the vegetable, mineral, or animal kingdoms—still you could not comprehend one of its atoms in all its essence, laws and modes of existence. Still we presume to negative all its essence, all its laws, accidents, and properties; and tell you concerning spirit that it is yet more sublime, wonderful, and mysterious. Spirit is susceptible of personality, of an infinite variety and number of personalities, as distinct from each other in spiritual, intellectual, and moral peculiarities as are the forms, modes, and characteristics of matter; hence we can speak to you of as many families of spiritual personalities, of as many ranks and orders and individualities in the spirit-world, as in the material world."

A SPIRIT BRINGS A RED PENCIL.

What can't spirits accomplish? To-day they save a man's life, to-morrow give important advice, and then administer remedies that save the sick, etc. In England many remarkable feats have already been accomplished by the spirits, and now I would not dare define the extent of their power. James Jackson, writing to the *Medium and Daybreak*, published in England, says:

"When I last informed you, about two months ago, of the progress of our circle in physical phenomena, we had, I then thought, done very well. Since that time our spirit-friends have made it a grand success, manifestations having increased in wonder and variety. We have now the audible direct spirit-voice. It is a great pleasure to us to be able to converse with our spirit-friends in this way and we thank God for the glorious reality of Modern Spiritualism. We have at present two spirit-friends who can speak in the direct voice and three (including the two who speak in the direct voice) who favor us with direct writing. One singular fact in respect to the direct writing is that one of the spirits so far has always written his communications to us in capital letters; another of our spirit-friends at times brings his own red pencil with him to write with. Some weeks ago this spirit wrote with his own red pencil that he had brought to the circle, 'I will bring thee something, lad.' A week after he said in the audible voice, 'You have not got your present yet, but I will bring it.' Our next sitting, a week later, August 21, was almost devoted to direct writing. During this evening's seance we were told to light up, when to our surprise I found a small paper parcel lying on the table. We were not long, I can assure you, before we ascertained its contents. To our astonishment it proved to be a very nice gold breast-pin. On the inside of the paper wrapper was written, 'Will this do, J. J.?' At our next seance, two days after, this spirit, who is named, Jim Wood, showered down upon the table a quantity of comfits (toffee). These sweets, we were told by our spirit-friends, had been brought from Leeds, and the gold breast-pin from Yorkshire. The toffee we ate, and the few friends who got a little of it declared it to be real and substantial as any they ever had. The gold breast-pin not being eatable, I sometimes wear it as a present from our spirit-friend. Many other wonderful manifestations of spirit-power we have been favored with of late."

PERTINENT SUGGESTION.

Somebody who dwells in Utopian dreams, and feasts his imagination on thoughts of a possible Millennium, suggests that a bug or worm which would come along every season and destroy all the burdocks and other weeds would be a wise dispensation of Providence. Can not some practical Darwinian "develope" a weed-destroyer?

DREAMS.

These, too, are essentially a part of Spiritualism, the dreamer in many instances only gives expression to a communication from a spirit. The following sent by J. W. Taffe, and clipped from the *Ottawa, (Kansas) Republican*, will illustrate a prophetic dream:

"On Thursday of last week an accident occurred on the farm of Wm. Williams, six miles northeast of Ottawa. A young man by the name of David Hook, was mowing with a machine. The wheels on the right side dropped into a dead furrow, throwing him violently from his seat atwart the cutting bar, with his right hand thrust between the knives which were moving rapidly. The hand was completely severed from the arm at the wrist joint, rendering amputation above the joint necessary, which was promptly done by the surgeons in attendance. A few days previous the boy had left his home, thirty miles distant in Osage county, without his parents' knowledge, and until the afternoon following the accident the parents knew nothing as to his whereabouts.

"The same evening, and within a few hours of the occurrence, the father had the painful news of his boy's misfortunes foreshadowed in a dream. In the morning, the first thing after awakening, he told the boy's mother that something had happened to David, that he had lost one of his hands, or suffered some other serious injury, that he had dreamed that he saw David riding in a wagon, with a little boy driving the team that David usually drove. He cried out and asked: 'David, why don't you take the lines and drive the team?' The little boy answered and said: 'Dave can't drive any more.'"

"About noon the same day a messenger arrived to communicate the sad news, having with him the boy's hand, trusting to approach the mother in an easy and gradual way, he began by saying that he 'was sorry he had come, for he had bad news about his boy,' the anxious father and mother who were completely overcome by having their fears confirmed, interrupted the man and told him to 'go to his wagon and bring that hand, that they could tell whether it was David's hand or not.' This demand surprised the messenger, as he had made no allusion to the kind of misfortune he was about to relate. This is a well authenticated instance of the knowledge of affliction being foreshadowed with wonderful accuracy in a dream."

SPIRITUAL MONITIONS.

These are becoming very common of late. Many who possess during their waking-hours but very little mediumistic capacity, can be easily approached during the hours of sleep and impressed to do certain things. The *Spiritual Magazine*, of London, alludes to spiritual monitions, as follows:

"If the personal experiences, especially those of the inner life, could be carefully traced in every individual, and faithfully recorded, we should find that probably all were more or less consciously the subject of spiritual monitions, wholly out of themselves, and which sometimes, though comparatively rarely, break through into the region of the outer senses.

"These monitions may vary in form, intensity, or power; but they usually, if not always, will be found to have the same general type character—they shadow forth intelligence of some coming event, or delineate some necessary course of action, to which the soul is, as it were, made a confidant, in advance of the senses, for some fixed and special purpose, which in the event is made to appear. These impressions may be angel whispers, and they doubtless are, for nothing can be more reasonable than to suppose that while disenthralled spirits are capable of looking into the future, and of perceiving the results of causes, whose effects, though yet latent, they are able to determine, should feel a deep interest in human affairs, and especially in those which involve the happiness of their own immediate friends and companions while in the body. How natural, then—that they should whisper warnings into the placid ear of the dreamer, when the disturbing conditions of the outer world no longer operate upon him with their discordant jar—that they should portray events in visions—that they should suggest true and right modes of action in cases of uncertainty or doubt, upon which important results are poised.

"In proportion as we keep the soul open to these impressions, the spiritual energies are quickened, and the inner life is developed. A chilling skepticism, founded on the grossest materialism—since to the senses alone were committed the measure and the test of its laws—was the reaction from ancient superstition, and this doubtless was a necessary period in the education of the human mind, since it tended to the establishment of a truer equilibrium between the outer and the inner life—between the senses and the soul. Toward this equilibrium the tendencies of the age are now verging. The common people, with all their ignorance and superstition, have in these matters shown themselves wiser than the learned ignorant who despised them; and their simple candor has served to fan the spark which

[CONTINUED ON FIFTH PAGE.]

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The Difficulty Solved.

The following very remarkable communication from Swedenborg comes at the time most needed. It was received on Sunday evening, Oct. 5th, the very day in which the grand convocation of spirits spoken of, took place, for the consideration of the interests of America, England and France, as I have since been told by Swedenborg and Dr. Rush. That I can place perfect reliance in it as coming from Swedenborg, under the circumstances named, I am convinced from these reasons: 1st. It is so stated by my spirit guides who have told me hundreds, yes, even thousands of things, and never have they told me one falsehood. 2d. The method by which I received it, to an almost absolute certainty, is just as the influence wished to have it, even to the very words used, and was as follows: The words and ideas were first impressed on my mind, but to be doubly sure that I had them correct, I held up my thumb, which spirits can wield with as much certainty and perfection as the telegrapher can his instrument, the downward movement meaning yes, and the upward, no. In most cases I would receive one, two or three words at a time, and have them sanctioned by my thumb telegraph before I proceeded, being utterly unconscious of what the sentence, as a whole, was to be. Lately I have been receiving some of the grandest communications to be found in all literature, from the higher spirits in the same way, and have incorporated them with a work which is shortly to be published, called "The Key of Life, a Tale of the Mortal and Immortal."

The sentiments of the article which I hereby furnish you, are grand and worthy of Swedenborg. The name Harmonial, or Harmonialist, signifies that the one bearing it, aims at the true harmony of nature, the law which is, that the subtler and more refined forces shall rule the lower and the coarser, just as the higher celestial spheres rule those below them. To put the lower animal nature of man on a par with the higher spiritual nature, is to invert the whole order of the universe, and can only bring disaster. To be on the side of the truth, and harmony of things, even if but few accompany us, is to have a majority against all the world but I believe as Swedenborg says, that when we adopt the higher standard, "thousands of the noblest part of the community," will join our ranks. At the request of the spiritual convocation above mentioned, I forward a copy of their sentiments as given through Swedenborg to the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT.

SWEDENBORG ON THE SITUATION.

The Spirit World has for some time back been so molding human affairs as to bring about a complete sifting of communities, placing them in their proper relations. They have tolerated extremists in the ranks, and persons of undeveloped moral nature, for the purpose of causing all to show their position on the subjects mooted. Having had this opportunity, and having expressed their sentiments, the time has now come for universal action. The question before the people seems to be, "Shall love or lust rule?" And every one must take a stand for the side which seems to him best. The two are wholly incompatible with each other—one must be selected and the other rejected. The war is between the spiritual and the material, the eternal realm of purity, or sink to that of beasts? If one's spiritual eyes were opened he would see the vast distinction between the higher and the lower. He would see that the one leads into darkness and a stained condition of the soul, while the other leads into the whiteness of purity and an exalted condition. The bondage of low desires, is greater than that of dungeons. The suffering which in the end comes from perverting the holier nature, and from inverting the conjugal attractions, both in the earthly and the spiritual life shows the estimate which natural laws have placed upon the sanctity of the holier. The Spiritualists must then draw the distinctions closely, as no compromise can be made between the opposite factions. It is time for each party to show its colors, so that the division which decides to accept the higher, may be freed from the misunderstanding of its position. Thousands of the noblest part of community, are waiting to see the position that is taken by the two parties, so that they may decide to join the ranks of that side which cleans its skirts of connection with corruption. Many have determined to leave all connection with Spiritualism unless a pure organization can be effected, and unless some announcement of principles is made. These things the higher spirits can see more clearly than the inhabitants of earth, and we give our note of warning in time. Without proper action now, the cause must be rolled back immensely, and the great truths of immortal and eternal progression be retarded. The people must see that spirit communion is heaven-born and ennobling in all its teachings, and does not come from what they deem demonic agencies. The fruits must be evident to all, and not require at all times to be defended from antagonists who are the mortal enemies of Spiritualism. I suggest the name

HARMONIALISTS AND HARMONIAL SPIRITUALISTS, for the division which decides to adopt the higher platform, and the name

ANIMALISTS,

for those who adopt the lower. The latter name may not please those to whom it rightly belongs, but we must call things by their true names. When the division is made, many will gladly become united with the purer class, and the distrust which now hangs upon the name of Spiritualism will be taken away. Many of the higher spirits have coincided with me as to this name, including such as Aristotle, Socrates, Epaminondas, Empedocles, Sophocles, Cicero, Livy, Enicetus, Antoninus, Tacitus, Maximinus, Domitian, Trojan, Galirus, and many others among the ancients, together with Lord Bacon, Franklin, Dr. Rush, Sidney, Humboldt, John Adams, John Quincy Adams, Jefferson, Goethe, and many others among the moderns, all of whom were assembled in convocation for the consideration of these momentous questions. The spirits also decided that the time had come for organizing into divisions for the purpose of prosecuting business, carrying on charities, maintaining lectures, lyceums, aggressive movements, and manifesting to the community the basis on which they build. Each community should draft its principles, get the signature of names and proceed to elect officers. This done, they will be able to employ lecturers, and proceed to earnestness. Each society should also elect delegates to a national organization, which should draw up some general principles by which they are to be governed. This would no more commit them to any crystallized creed, than the rules of a college, or the by-

laws of any society commit them to a fixed code. Whenever they please at any future meeting, a majority of delegates could have the power to change their enunciation of principles, and laws of action. This allows perfect individuality, and yet like nature, has the advantage of organization, which gives power.

Minnesota State Convention.

The State Association of Spiritualists of the State of Minnesota met in convention at Pomeroy's hall in Minneapolis, Sept. 26th, 27th and 28th, a large delegation being present during the entire session. Spirited lectures were given by R. Hoyt Winslow, J. L. Potter and Mrs. Pope. Mrs. Winslow held matinees during the Convention, giving many fine tests, clearly showing that our friends, who have passed on, are still round about us, ever anxious to make their presence known and felt. Do they their earthly friends forget? Oh! no, but from their all-glorious home they come to bless us yet!

The Convention was very harmonious with the exception of one session. A Committee on Resolutions having been appointed, made the following report, which elicited quite an animated debate, but was finally adopted by a very decided majority.

RESOLUTIONS:

WHEREAS, Certain fanatical persons of both sexes, calling themselves Spiritualists, are zealously laboring to engraft upon our glorious Spiritual Philosophy, their Social Freedom or Free Lust theory as taught and explained by Victoria C. Woodhull, Moses Hull and others. Therefore be it

Resolved, That we, the Spiritualists of the State of Minnesota, known as the State Association of Spiritualists, in convention assembled, do most emphatically condemn such action as immoral and mischievous, and fraught with fearful consequences to society, and demoralizing to family relations in their highest and purest sense, beside exerting an influence destructive to the advancement and moral and social development of the human race.

Resolved, That we deem such teaching repulsive to our highest conception of right—and disgraceful in practice—and we do most emphatically protest against both theory and practice, and so declare it no part or parcel of Spiritualism, and in direct opposition to the teachings of spirits passed to the higher life—contaminating and dwarfing to the minds and souls of all who come within the pale of its pestilential influence.

Resolved, That we regard the monogamic marriage, founded upon love, with just legal regulations, with equal rights for men and women and the perpetuity of the family, as the only true foundation of an enlightened human society.

Resolved, That the American Association of Spiritualists, which have changed their name to the "Universal Association of Spiritualists," recently assembled in Chicago, does not represent the sentiment of the great majority of Spiritualists of the United States, and we hereby positively repudiate said assembly, as unauthorized, and in no manner entitled to represent the sentiments of the Spiritualists of Minnesota; that we most heartily endorse the report and protest of the Minority Committee of the National Convention, convened at Chicago September 16th, 17th and 18th, 1873.

Resolved, That we, the Association of Spiritualists of the State of Minnesota, assembled, deem it our duty to oppose the words, God and Jesus Christ, being engrafted into the constitution of the United States.

Resolved, That we earnestly recommend the Spiritualists of the State of Minnesota, to send delegates to said National Convention.

Resolved, That we most heartily endorse the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT and their editors, for the manly and fearless manner in which they have battled this hydra-headed monster, and that the Secretary of this convention be requested to forward to said JOURNAL and BANNER a copy of these resolutions and that they publish the same.

The Spiritualists of Minnesota have placed themselves decidedly on the side of order and good morals.

To our friends, everywhere we send our entire condemnation of all that would degrade and dwarf humanity. Our motto is, Onward and upward!

Our agent's report was not so full as we hoped for, owing to his sickness during a large portion of the year; but we can safely say, that our beautiful philosophy is still working itself into the hands and hearts of the people. We propose to put two Missionaries into the field this year, consisting of Bro. Potter, and one to be appointed.

The report of the Treasurer shows the Association to be financially in a prosperous condition. The election of officers for the ensuing year resulted as follows:

Mr. T. C. Flower, of St. Paul, President; Geo. Walker, of Stillwater, Mrs. Abbie Stapleton, of Aurora, and Mrs. Mary Plaisten, of Stillwater, Vice-Presidents; Chas. P. Collins, of Northfield, Secretary; S. Jenkins, of Farmington, Treasurer; E. K. Bangs, of Mankato, A. Beech, of Hastings, Wm. Chaffield, of Minneapolis, Mrs. Carpenter, of Farmington, Mrs. Douglas, Winona, Executive Board.

The following resolutions were unanimously adopted by the Convention:

Resolved, That the exemption of church property from taxation, thereby increasing the taxation of private property, is an indirect alliance of Church and State, that should be immediately abolished.

Resolved, That the disfranchising of one-half of our citizens, not for incapacity or crime, but for sex, is unjust to woman and detrimental to the interests of the State.

Resolved, That we regard it not only in conformity with a well-established principle of common law, but eminently wise, just and humane, that all persons engaged in the sale of intoxicating liquors should be requested to pay, as far as possible, all damages arising from their traffic.

Reporters for the leading papers of the city—the Tribune and Times, were present during the entire Convention and gave a very extended, fair and correct report of its proceedings—a very rare occurrence.

CHAS. P. COLLINS, Sec'y.

Woodhullism Gone to Seed and Burnt Its Shell in Moses Hull.

This no doubt will prove a lasting benefit to the cause of true Spiritualism as advocated by the great host of Spiritualists that are opposed to all such pernicious doctrines and practices. It forever stops the "bluff-off" by which we have ever been met by the Woodhullites. "Oh! you don't understand her," and it is hoped that it will be the means of having the line drawn distinctly between the great body of Spiritualists that love the elevating doctrines of the Harmonial Philosophy and the welfare and

advancement of civil society, so much so, that they will not admit of any such free men from all such damnable heresies, as that they will support no paper that advocates their cause.

Some of the evidence of this will be so, I give from my personal observation, as I have lately spent a week at Portsmouth, N. Y., where I once lived for nineteen years, and where Moses Hull haughtily, been pampered and fed. I, being acquainted with most of the leading Spiritualists in that city, have heard their united expressions in regard to the godly Moses. They all agree that he can never again get a hearing among the Spiritualists in Portsmouth, nor a night lodging except in one house, and that doubtful!

Some of them go so far as to say that should he again enter their door, he would be shown the way out, and if he did not immediately improve it, he might in addition to the elevating experience of its practices, experience the elevating power of the boot and shoe business; but none wish him any harm, if he will keep away. Al! believe that his large brain-organ of Amateness is the god he lives so near to, and I myself am astonished at his boasted size of brain unless he measures over the organ of Amateness 23½ inches—astonishing for so small a boy!

My head measures 22½ inches, and yet let me say to Mr. Hull that I have lived with a wife fifty years, and have brought up and educated a family of six children, and yet I solemnly aver that I need in any way urge upon my wife any indulgence against her will.

I am now almost 77 years old, and I solemnly declare that were I in my prime, that I would sooner suffer the torments of an Orthodox hell during my natural life, than follow the god-damned Moses Hull, before a civilized world.

Now let me say that I have been an ardent Spiritualist for twenty-five years, have the credit of being the first one that introduced Modern Spiritualism into the city of Portsmouth, where I have made some converts who remain firm to this day in the cause, and I have continued to spread the glorious light, without fear of successful contradiction, and this I have done with great joy, without the prospect of a cloud to darken the ardency of true spiritualism, until the small self-styled American Association of Spiritualists took Mrs. Woodhull astride their association. Since that all the opposers of Spiritualism, as well as the Woodhullites, would have it believed that all Spiritualists are free-livers, which means free-lusters, whereas I am confident that there is not more than one in ten but who detests the practice. However, as the uninformed part of civilized society have supposed that Mrs. Woodhull was the head of all the Spiritualists in the States, it has brought a foul stigma and deadly incubus upon her cause, paralyzing all the energy of a host of the best Spiritualists, and I can refer to many families that are living happily in the bonds of wedlock—some of them being mediums—and they say that when they go from home they are ashamed to let it be known that they are Spiritualists, on that account. Well, then, how shall this deadly incubus be shaken off so that all virtuous Spiritualists can hold up their heads and work for the good of humanity by spreading the knowledge of immortality, and encouraging all to progress by living virtuous lives? I would suggest that all who do not belong to the new departure, should join in calling a convention somewhere for delegates to attend, so that the world would understand that they were free from Woodhullism to all intents and purposes.

RICHARD WALKER.
Hopedale, Mass., Sept. 13, 1873.

Sometime during the month of August, being unwell at the time, I witnessed several scenes at N. Orleans, La., of which I had occasion to speak favorably in the JOURNAL and elsewhere. I admitted, and still admit, the "principle of Physical Manifestations," and like many others, did not press the personal scrutiny of careful skepticism, and may have been imposed on. It was under these circumstances, that I forwarded the communication of my friend J. E. W., and a few comments of my own, authorizing persons interested to address me in print (now withdrawn). Whether the parties referred to are mediums or not, is a matter of no moment to me. I came to Memphis (my own home), where they held four three nights to profitless houses, after which the church being induced, by certain wayside suggestions, came out in a card soliciting an exposure.

Seeing the orthodox desire to be humbugged, as usual, I proposed (being myself unwell) to furnish them, the expositors so-called, the cabinet belonging to the Central Association of Spiritualists, of New Orleans, La., for this purpose, which was done in a satisfactory manner to the callers. I have been severely blamed for doing this by one or two Spiritualists here, but on giving my reasons, I think all will be reconciled to the seeming inconsistency. I am, and have long been aware of the peculiarity of the slip and hoist of the wrist-knots, by which magical impostors could tie and untie themselves, and was well aware of the imposition that might be practised under "exacted conditions," and in fact, I am aware of the numerous frauds lately practiced on the "over-credulous" Spiritualists, under "exacted conditions," and it is as much to reach and correct, as far as possible, this great evil, as to turn the laugh on our orthodox friends in Memphis and elsewhere, that I thus explain. I know that there is a fundamental truth underlying the spiritual manifestations of the past, present and future, which an opposing bigotry never can overturn. And if it were possible to be mistaken against the evidences of all my senses, the sooner I am undeceived and the error exposed, or fact sustained, the better it will be for the world.

Indeed, I am not certain, but that if about half of our questionable mediums, with their over "strenuous conditions," were out on the expose side, it would be far better for the true, the less extravagant and modest ones. The whole American body polity seems corrupt and counterfeit, and Spiritualism, as well as all other isms, doubtless has its share, hence, let us watch as well as pray. Let this, for the present, be an answer to all unanswered letters until I am well enough to take further note of the premises.

Y. A. CARR.
Memphis, Tenn.

The Toledo Spiritualists Reject Mrs. Woodhull and Her Free-Love Doctrines.

[From the Toledo Blade.]

The society of Spiritualists and Liberalists held a called meeting at Lyceum Hall, last Sunday evening, for the purpose of hearing the report of the delegates sent to the National Convention recently held at Chicago.

After their report, the following resolutions were unanimously adopted, which are a rejection by this society of Mrs. Woodhull's plan to fasten her doctrines upon the Spiritualists of the country:

WHEREAS, The 10th Annual Convention of the American Association of Spiritualists, held

at Chicago, September 16th, 17th and 18th, 1873, adopted the following declaration of principles and plan of organization:—[They are too long to print here, but they include, amongst other things which they require members to subscribe to, articles endorsing Mrs. Woodhull's social freedom doctrines.—Ed.] And WHEREAS, This plan is before the various bodies of Spiritualists throughout the country for acceptance or rejection, therefore

Resolved, That this society condemn and reject said plan of organization and declaration of principles, for these reasons:

1. The principles are *de facto* a creed, and the demand that every person must subscribe to them before he can become a member in the organization, is an attempt to infringe the individual right to freedom of thought, and is therefore contrary to the genius of Spiritualism.

2. They embrace statements which are not cardinal doctrines of Spiritualism, and their adoption would exclude from our society all those Spiritualists who could not conscientiously subscribe to such outside principles.

3. The plan of organization is impracticable and wholly inadequate to organize the Spiritualists into a compact and powerful body, which shall include all the Spiritualists of the country, because, in addition to a belief in spirit communion, it demands that the members shall subscribe to numerous propositions (including an affirmation of the social freedom theory), many of which are unimportant, and none of them fundamental principles of Spiritualism.

Resolved, That this society will co-operate, as far as it can, with any other organization having for its objects the promotion of Spiritualism, free thought and liberal ideas, and which will not undertake to bind the individual conscience, or to make this society or its members subscribe to or be responsible for the belief or practice of any other person or society.

Resolved, That a copy of these Resolutions be furnished each of the city papers and the Spiritualist papers, with a request to publish the same.

Reply to J. Tinney.

MR. J. TINNEY,—DEAR SIR:—The result of your theory is, that all things made themselves through their innate convertibility. This idea, to me, seems more inconceivable than to suppose life to be the cause of all things. I have several facts to illustrate the power of mind over matter, but will offer one only now.

It is well known the long struggle Mr. Morse had in his telegraphic operations; members of Congress taunted him with imbecility; called him "an old Jackass," and other hard names, during his efforts for aid. After midnight, and Congress about to separate, he becomes disgusted; gives up all hopes of an appropriation, and goes to his lodgings with a heavy heart. His friend, Mr. Ellsworth, continues his efforts for Mr. M., to the last moment, and the aid is obtained. Mr. Ellsworth's daughter conveys the news to Mr. Morse before he is up. He cannot credit her assertion. Finding it true, he says to her, "You shall send the first message." He completes the apparatus, and tells her, "what she wishes sent will be known in Baltimore, and the same words in a few moments will be returned." She says,

"WHAT HATH GOD WROUGHT?"

And over the wires it is sent and returned. If this is not good evidence of the supremacy of mind over inert matter, more will be offered, when an explanation is given why your gas and yeast shall require one man to be over 60 years old, and another not 30, for the same work. "Vivid Truths," to such I refer you for other items. Very truly and respectfully,
A. B. CHURCH.

Columbus, Ind.

Questions to Mr. W. Chase.

DEAR JOURNAL.—I wish, through your columns, to ask Bro. Warren Chase a few questions: If, at the recent notorious convention of the Woodhull free-lovers in Chicago, "They have taken themselves clear out of Spiritualism, and set up for Socialism," have you not done the same in consenting to act as their Treasurer? Are we, as Spiritualists, to continue to take the one-sided reports which have the last year been published in your department of the BANNER, as follows: "The Lawrence Tribune reported the lectures of the Hon. Warren Chase, at the Kansas State Convention, at Topeka?" Mark the brevity and self-congratulation of this spiny sentence; and especially as in that same Lawrence Tribune, and on the same column noticing the Hon. Warren Chase's lecture, followed a more lengthy report, and quite as highly commendatory of the lecture of your humble sister, delivered to the largest audience of the convention. Furthermore, in making out reports of Kansas City and Lawrence matters, how scrupulously you have every time avoided noticing my speakers a first class notice. And yet I can, any day, call out the proof that in the spring of 1872, in both of those cities, I called out a packed house, and in Lawrence we occupied, for six weeks, one of the largest opera halls in the city. In the season of 1873, I again labored in those cities, and with as good congregations as yourself and other speakers. But in neither case did I think it profitable to lash the Young Men's Christian Association at every lecture, nor did I back out or withhold my honest sentiments, when challenged on the Woodhull infamy. For this integrity to my principles, I failed to please her adherents, and does not this explain why you dropped my name in your notices of those places? But I trust many have lived to see how deceived they were in their adherence to the Woodhull cause, and I count to-day not one less true friend for my firmness and fidelity, and your very unjust and foolish attempt to rob me of my true need of sincere approval! We shall now see if any underhanded game in pandering to the prejudices of Woodhullites, will, in the future, win against an ardent self-sacrificing apostle of the true angel gospel. Thanks to the Higher Congress, "the line is drawn!" Where stands Bro. Chase? Known of all men and all societies as an official on the "Universal" Woodhull decalogue. Truly,
M. J. WILCOXSON.

Note from New Jersey.

BORDERTOWN, N.J.—Mrs. S. Waters writes,—Being desirous to contribute my mite towards rescuing Spiritualism from the grasp of Woodhullism, I herewith send an article for publication. When I renounced all co-operation with the devotees of that departure, nearly two years since, I little thought they could carry so many in the very brink of this fearful precipice, but been compelled to watch their mad career while the last seal is broken, and the deepest depth of infamy revealed, yet I feel there is a great work of purification to be accomplished before the cause will recover from the effects of this unhallowed alliance. The JOURNAL is doing much towards the accomplishment of this work.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

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She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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ART.

Should Adorn and Beautify the Home of every Spiritualist.

THE ORPHANS' RESCUE

Engraved on Steel by J. A. J. Wilcox, from the original Painting by Joseph John.

THIS BEAUTIFUL PICTURE, and one of most thrilling sentiment, lifts the veil of materiality from beholding eyes, and reveals the guardians of the Spirit World.

Fancy fails to picture what here is made real by the inspired Artist's hand. We gaze in ecstasy of soul upon the boat with its helpless freight—of children beautiful and fascinating in the tragic attitude and expression—dashing down the torrent, and with rapture glance on the silver-lit angels in their descent so soft, their flight of ease and grace, their expressions of love so tender, combined with energy and power, as they hover near with outstretched arms to save.

In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious freight. As it neared the brink of a fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl; fright gave way to composure and resignation, as, with a determined look, she grasped the rope that lay by her side, when, to her surprise, the boat turned, by an unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence in despair fell toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation lighted the scene, as from Summer-land, on golden waves of love, came the angels of rescue—they who had been their earth-parents—and through that never-dying affection which thrills alike the heart of parent and child, a power was transmitting that drew the boat aside and lodged it in the crevice of the rocks, and they were rescued.

Thus many a soul has slipped its cable and floated down the rapids of life, with neither our nor compass, and has been snatched as a "bran from the burning," by the "loved ones gone before." Many a child, unloved and desolate, outcast from society, left to buffet the rude elements of a selfish world, would perish on the way, if not for some loving heart to stimulate it to noble endeavors, and lead it safely along the rough and shadowed path, to reach at last some quiet haven—some niche in the "Rock of Ages."

Professor John's inspiration is radiant with the golden light of the Nineteenth Century, consequently his angels are not deformed by Mythological and Antiquarian wings!

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The book opens with a song of invocation, beautiful indeed, by EMMA TUTTLE. Then follows a conversation between a Leader of a Lyceum and its members.

The following are the three first questions and answers. We give them as specimens of the

Gospel of Truth

to be found throughout the book:

MARY.—I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved from?

LEADER.—My child, we need to be saved from ignorance. Knowledge is our Savior, and that only can save us from physical and mental suffering.

MARY.—Is education and knowledge the same thing?

LEADER.—Not exactly; education represents the way and means, and the act of acquiring knowledge, while knowledge is something acquired or gained.

KATHY.—Must we have education to be civilized?

LEADER.—Education is the main spring to civilization, and to all reform: it is the stepping stone to knowledge, wisdom, virtue and true greatness.

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Is Spiritualism "Hulled" Out?

S. S. JONES, Esq.—I enclose the following letter as a sample of what we are receiving in answer to applications for engagements to lecture on Spiritualism, since the declarations of Moses and Victoria Woodhull were enunciated as the highest aspirations of that class of so-called Spiritualists; also our reply. The letter speaks for itself:

BROOKFIELD, Mo., Oct. 4th, 1873,
D. P. KAYNER, M. D., DEAR SIR:—Your favor of Sept. 28th, is at hand. Two years ago we had from twenty to thirty Spiritualists in our town. To-day we have perhaps one-third that number, representing but very little capital. Could I find four to join me in pledging the amount for three lectures, I would be glad to invite you to our place; but the first man can not be found? Spiritualism is *Hulled* out.

Yours fraternally,
S. H. CHAMBERLAIN.

To which we reply as follows:

ST. CHARLES, ILL., Oct. 6th, 1873.
S. H. CHAMBERLAIN, Esq.—MY DEAR BRO.—We have seen for some time that a dividing line must be drawn, and that, before Spiritualism proper would become anything but "a by-word and a reproach" among the masses, a general seceding out must take place. The rank and file seemed to depend upon the coming of some great leader, to look for a Moses, a Joshua or a Jesus; or to be waiting, like the French army, for some Joan of Arc to lead them to victory; and hence have remained unorganized. The pivotal center, which constitutes the basis of all true reforms and imparts the momentum for a grand success, viz: *Individual* improvement, culture and growth in goodness, seemed to have been lost sight of, and almost separately each one set out to be the champion of "reform," striking out on any tangent their peculiar organization led them to think would lead the world on the "straight road" to happiness and heaven.

They were like an unorganized and disorganizing army of invaders moving upon the fortresses of ignorance, superstition and bigotry with remorseless sweep to overturn its strongholds of error.

But blind fanaticism always rushes beyond the mark if it gains any success in its onslaught, and in its march it gathers the debris of the scattered errors it assails, and itself becomes contaminated with the pollutions it encounters, and it may then take the vicious for its champions and the degraded for its leaders.

When it reaches a point that the attempted reformation becomes a revolution, then before it can benefit the world, it is necessary for it to undergo a sifting-out or process of separation in which those are brought to the surface who are capable of discriminating between Truth and Error, and have within themselves the elements through which or from which to project a healthful organization and growth, and incorporate it into the body of the reformatory principles eliminated.

Spiritualism has passed through the initiatory stage of inaugurating a religious reform, and is now entering upon and undergoing the weeding-out process before enlarging out and gathering in the millions of earnest souls who have had evidence of the grand and glorious Truth of Immortality brought to light through communion with the world of spirits who are robed, or robing in the garments of celestial purity. Many of these have been quietly holding back from acknowledging their full convictions and knowledge on account of the character of many of the would-be leaders, and the entire lack of qualifications displayed by them, and their total want of unanimity of action in the right direction.

Now, when the pruning has been thoroughly performed, and tried, true and trusty guides take the lead, we shall expect to see such an accession to the ranks of Spiritualism as was never before known in the history of the world.

Spiritualism is not animalism gone to seed. It is the reverse of all that is low and groveling.

It is true that you can not elevate a mortal all at once into a comprehension of the broad fields of knowledge and infinite unfoldings of wisdom in the immortal world—that true progress is a slow and steady advance into higher and still broader conceptions of right with a continued expansion of rational and intelligent powers of the soul and increased usefulness to humanity. But, it is also true that, when the leaven of purity has been introduced into the individual character, it will, under favorable conditions, show conclusive evidence that the whole lump is being leavened, however slow the process may be.

The wheat and tares have grown together until the harvest. The reaper's sickle is preparing the grain for the binder. The time to separate them has come. They have set up their own "departure," and we are no Pharisees to follow them through the Red Sea of wrongdoing into the wilderness of their own disgrace.

We will rather garner the wheat, and treasure the good we have received, and be prepared to share it with all the children of our Infinite Father, who may crave the "true bread of life."

Instead, therefore, of SPIRITUALISM being "Hulled out," as our Brother expresses it, it is brighter and more beautiful than ever; and purified "like gold tried in the fire," it is now ready to lead the way to a better condition of morals, to a higher state of purity, and to more universal acts of goodness, than ever before, and to present features to attract the good and pure as workers in its fold.

Therefore, instead of being despondent that the "departure" has been made, let us "thank God and take courage," that if they would not walk uprightly in the ranks, they have now placed themselves outside of Spiritualism and "have gone each one after their own inclinations," taking their errors along with them, leaving Spiritualism free to advance mankind along the shining track which leads to open communion with the angels of God.

Let the true Spiritualists now join hands and set the work going to have Spiritualism in its advanced philosophy of the future, in its purer moral ethics and in its elevated religious teachings faithfully presented to the people. And now is the time for Spiritualists to unite their spare means for the support of the faithful workers in our Father's vineyard, to help them to "place their light upon a candlestick that it may give light to all that are in the house."

Should we be cowards and cravens, now that error has stolen the robes of truth and sought to clothe itself therein, and desert our colors?

Shall we deny the holy communion we have so often enjoyed with the loved ones gone before, because some who were unworthy have assumed the name which justly belongs to us?

Shall we say to the world we can not trust our own senses; that our KNOWLEDGE is a deception and a cheat, and that we are ready to be led, like a blind man, by any one who will assume to be capable to instruct us and to prove to us by a process of faith that our KNOWLEDGE is a negation of the proper working of all our senses?

Spiritualists, forward to the rescue!

Fill up the ranks! Man the fortresses! Stand by your guns, for the hour for decisive action has arrived!

Unfurl the Banner of Progress with its broad azure folds, golden fringed, and gilded with the sunlight of the immortal dawn, and emblazon upon it in jeweled letters,—*Fraternity, Purity and Justice*—THE WATCH-WORDS OF SPIRITUALISM,—and move forward in the work of emancipating from error and spiritualizing the race.

In this work I am ready to be a fellow-servant and co-worker with my brethren. Let us unite our efforts to roll back the tidal wave of error and licentiousness, of ignorance and injustice everywhere, and our reward will be sure.

D. P. KAYNER, M. D.
St. Charles, Ill.

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By Warren Sumner Barlow.

THE VOICE OF NATURE tells no falsehoods, and in her communication to this author, she has revealed to him the light of common sense, divesting him of all superstitious notions, and presenting him to the world in his unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful temple on the ruins of superstition and error. This poem is a gem in the review of the poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

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JEFFERSON MILLS, N. H., March 21, 1872.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomel. Her limbs were swelled to her body. She could do nothing or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles' in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: it eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

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One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Claffia was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffia of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

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I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

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Four Boxes of Positive Powders have cured a little girl of every bad case of Scrofula.—(R. McKee, Fayetteville, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. After she had taken 2 Boxes of your Positive Powders, her eyes to all appearance were well, and have remained so.—(ROBERT THOMAS, Osseo, Minn.)

I had running Scrofulous sores on me for 2 years, and not get any relief. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down, she could hear it drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MISS E. M. SHAVER, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Conn.)

Triumphant Victory OVER Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. RANNEY, Portland, Wis.)

Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of 30 years' standing. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. F. MELLIN, P. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with fat, for many years. Three Boxes of the Positive Powders have cured me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(Mrs. J. GILMORE JONES, Falmouth, Mass.) My daughter, Maria, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.) Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mrs. EMMA MIST, Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Coding. She had consulted with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing. It was also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLCOCK, Yorkville, Ill.)

Miss Lena Austin was taken with Stopping of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GUNN, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(LIBERTY G. BARRETT, White Hills, Conn.)

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform for temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. By using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. BAILEY, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and it stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, River Styx, Ohio.)

When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years' standing; also Diabetes, Scatula, Rheumatism and Erysipelas. I am now well off all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, North Richmond, N. H.)

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CHICAGO, SATURDAY, OCTOBER 25, 1873.

Infinite Wisdom—The Great Positive Mind—Cod.

God and nature, matter and mind are one; that is to say there is one eternal omnipotent substance, which "is love." This has a real existence. Its minimum is matter, its mediate or intermediate is mind, and its maximum is God! The higher comprehends the lower and infiltrates itself into every molecular atom and monad in existence.

Do not misunderstand nor be alarmed at our announcement of a faith in the Great, Infinite, Supreme. Many have been startled at our bold infidelity. We confess that we are infidel to the Christian's faith in Moses' God. Our ideal comprehends all that it is possible for finite man to conceive of—aye, more, because the latter can not understandingly and comprehensively conceive of *infinitude*. So far as we can comprehend we adore, and reverentially worship our ideal.

When we expose the weakness, the *vindictiveness*, the *changeableness* of the Old Theological God, we only break in pieces the idol that Christians and other idolaters worship.

Our mission is not only to dethrone and break in pieces *mythological gods* but to aid in presenting to the human understanding the *philosophy of life*.—[EDITOR RELIGIO-PHILOSOPHICAL JOURNAL.]

Mrs. Cora L. V. Tappan.

This lady is at present in England, charming the Spiritualists there with her heaven-born inspiration. The secular press allude to her in the most favorable terms. The *Daily News* says, "Mrs. Tappan, whose maiden name was Cora Scott, is a delicate lady, *petite* in person and in face. She is extremely fair, and her hair if not 'thick' is full, 'with many a curl.' A bit of blue ribbon was its only adornment. She was dressed in black with a white border round the neck, bust, and wrists. Her appearance is prepossessing; her voice is sweet and, it might be said, weak, if it were not that it is so modulated and attuned as to be capable of filling large spaces in which a louder voice would fail to be heard. Her style is excellent—clear, precise, deliberate, and meditative. She uses but little action, and what she does use is confined principally to the motion of the wrists and fingers. Last night she spoke for nearly an hour and a half, and was listened to with breathless attention. There was no nonsense in Mrs. Tappan's mode of dealing with the question, and the use of the word 'judicious' by Mr. Owen in recommending her to the British public could not be more happily applied. As to the substance of the oration, we can only say here that it was an able and thoughtful pleading for mind as against matter, and for immortality as against annihilation. Her peroration was very eloquent, and prophesied the union of all dissident sects and religions under the new principle, and the triumph of spirit over death. The audience seemed highly pleased with the discourse."

The *Standard* also highly appreciates this gifted lady, remarking, "Judging from the densely-crowded state of the hall, and the large number it was found necessary to close the doors upon, it was evident that there was great excitement among the believers and inquirers in this movement at the advent of the new speaker, whose first appearance in England was the occasion of this meeting. No one could question the great beauty of the wording of the opening prayer, nor the felicitous manner in which it was delivered. Another hymn, and then Mrs. Tappan proceeded to her oration on 'Spiritualism as a Science and as a Religion.' It may at once be said that her speech was delivered with great fluency and good elocution, her language at times abounded with highly poetic thoughts, and at others with effective, practical points. On resuming her seat the fair lecturer was greeted with loud cheers, and as a sort of *encore* recited a poem descriptive of the general illuminative powers of Spiritualism in bringing human nature from its previous darkness, and its assurance of the immortality of the soul. The assemblage was composed mainly of well-dressed persons of mature age, the sexes being fairly divided. The greatest attention was paid throughout the whole of the service."

The *Hour*, too, comes forth with its praise in the description of her efforts, saying, "After a second hymn, Mrs. Tappan, who is a lady of pleasing personal appearance, and apparently some five and thirty years of age, began her

oration, the subject being, 'Spiritualism as a Science, and Spiritualism as a Religion.' The delivery of this oration was, perhaps, its most noteworthy feature. Mrs. Tappan, for upward of an hour, poured forth an uninterrupted flow of language, without hesitating for a single instant; sentences of the most involved character, and abounding in parentheses, being evolved without apparent effort, and every word fitting into its place as in a child's puzzle. Though somewhat devoid of elocutionary emphasis, her delivery was clear and telling, and her diction of a very high order. If, as she stated, she is merely a mouthpiece of the spirits, the condition of the *belles lettres* in the spiritual world is decidedly encouraging. If, on the other hand, her lecture is a mere effort of memory, its recital is a feat rarely excelled."

We are glad to know that this highly gifted lady is appreciated by our transatlantic brethren, and that the secular press have seen fit to give an impartial account of her lectures.

Northern Illinois Association of Spiritualists.

How is it that the impression has gone abroad that the Northern Illinois Association of Spiritualists are fully committed to the Moses Woodhullite infamy? We know that there is a general impression abroad that such is the case.

Brother E. V. Wilson was really the originator of the convention. Dr. D. P. Kayner gave it his cordial help and support. Both have denounced the Woodhull infamy. Mrs. Severance, a practical free-lover, has had, it is true, free access to the platform, to put forth unblushingly her infamous doctrine. To add to the imposition, Victoria C. Woodhull was announced to be a speaker at the McHenry Convention. That was a base fraud perpetrated for the express purpose of giving character to Woodhullism. It was as much as to say, "The Northern Illinois Association of Spiritualists endorse her." She did not expect to be there, and it was not only a fraud, but an imposition, to make such an announcement.

There is not one Spiritualist in fifty in Northern Illinois that endorses her, and yet that convention did not publicly disavow the pernicious free-love doctrine, but *did appoint delegates* to the Woodhull Convention, who mostly voted for her re-election! Let that fact be borne in mind, and let the names of such delegates be remembered by their neighbors.

If a single leader in the Northern Illinois Association of Spiritualists, had come to the rescue of decency and virtue, it would not have been disgraced by the free-love speeches of Mrs. Severance; nor would its President have placed himself so conspicuously and humiliatingly before the world as a Moses Woodhullite, representing the Spiritualists of Northern Illinois, as he did at the Chicago Convention.

His conduct on that occasion was an insult to every true Spiritualist of Northern Illinois. The very thought that the man occupying the chair of President of the Illinois Association of Spiritualists should, after the election of so disreputable a personage as Victoria C. Woodhull had taken place, come forward and ask the privilege of casting a vote for her, as much as to say to the Spiritualists of Northern Illinois, I am your President and a free-lover, and I endorse her infamy thus publicly; and ask the privilege of having my vote recorded for her now!

All this took place after she was elected! We are not surprised that there is a general voice of disapprobation at such conduct. Let Mr. Howard be a Woodhullite if he pleases, but he must understand that he is no representative of the Spiritualists of Northern Illinois, and he disgraces the Association he was elected to preside over, by such acts as supporting Victoria C. Woodhull, while speaking for the association.

Again we say to the Spiritualists of the world, the stone is in motion which will roll on, until the degrading doctrine of Woodhullism is crushed out from the heaven-born philosophy of spirit communion.

Let every Spiritual convention throughout the world follow the example so nobly set by the State Convention of Minnesota, Iowa, and every other locality that has spoken since the infamous convention held by the Free-lovers at Chicago.

Such a disgraceful doctrine has no place on a Spiritual platform, no matter how free it is for the discussion of Spiritualism. License for obscenity, vulgarity, licentiousness, and denunciations of moral principles, that have become anxieties among all intelligent people, no matter of what religious faith, has no demands for a place on even the most free platform. It shocks the sensibility of listeners, and is no part of Spiritualism. Let those who get up meetings hereafter see to it, that the platform is duly guarded before you bind yourselves to give the least support for meetings.

Now is the time to begin right, and you then will be sure of a cordial support from thousands who have never yet allied themselves with Spiritualism.

Flings at Beecher, the leaders of the Plymouth church, or even at the editor of the JOURNAL, is no excuse for an impudent free-lover who would disgrace Spiritualism with foul-mouthed speeches from your free platforms.

OUR DUES must be paid. Now is the season of the year that money is flowing into the hands of farmers for produce—money is getting plenty with all classes in the country, and country towns, but scarce in the great centers. It is drawn out to pay for produce. We must have every dollar that is our due to defray current expenses. All who owe on the JOURNAL should remit immediately.

Voice from the Salt Lake (Utah) Tribune.

WOODHULLISM AND SPIRITUALISM.

One of our Mormon papers tells rejoicingly how that an Association, meeting last week in Chicago, and styled the "American Association of Spiritualists," elected Mrs. Woodhull as its President for the third term. From this fact the paper in question would like to convey the idea that the mass of believers in the fact of spirit communication are supporters of Mrs. Woodhull. It is ignorant that the little roomful of Woodhullians in Chicago did not represent the titling of a tithe of the Spiritualists in America, to say nothing of the world at large.

Now it is true, that the millions of Spiritualists do include Polygamists, Monogamists, and the saintly Shakers. Elder Evans and all his band of Shakers, who repudiate as unsanctified, all intercourse between the sexes, are avowed Spiritualists, and often speak at their meetings; but that does not prove that Spiritualism is committed to Shakerism, although more than "a hundred and twenty-four Shakers" have re-elected Elder Evans the President of their Association of American Spiritualists.

Spiritualism or "Spiritism"—which simply means the science of spirit telegraphy, properly speaking, is committed to no creed nor can it be; because it is simply a phase of natural phenomena and belongs to humanity, and humanity of all the past as well as the present. The whole nation of Chinese are Spiritualists, and an innumerable host of Polygamists in India believe in spirit return, as now do, millions of Monogamists in Europe. Spiritualism belongs to them all and to no special handful in any quarter of the globe.

As to the doctrines evolved through Spiritualism or Spiritism they are simply the reflexion of that portion of humanity on the other side, who avail themselves of the power nature has given all to return. The representatives of monogamic nations come back and preach monogamy, while those who believed in Free-love here hold the same views now. On the other hand the millions of ancient polygamic nations who have not outgrown their ideas of social life, when they find a pliant medium like Joseph Smith, desiring to see their old institutions revived, will tell him that polygamy is true. And the less principled, if they see that it is necessary, will preface their story with "thus saith the Lord," to ensure obedience, and thus Spiritualism has given birth to many faiths, and being simply the mode of communication between one portion of mankind and another, embraces all the creeds that humanity ever had or will possess; all the low and all the heavenly—all the ignorance and all the science ever evolved since the race began. European and American Spiritualism, reflecting the advanced wisdom of that race on the other side, and like attracting like, as it always will, has drawn from the spirit-spheres some of the grandest and noblest thoughts the world has ever known, and with it have come of course—nature's doors being open to all—the special theories of such as would be reformers and such as are. Hence we have Woodhullism, Shakerism, and even Mormonism. But they do not constitute Spiritualism nor the millionth part of it, for it belongs to all.

Spiritualism being simply another word for the "faculty of speech," like the tongue in this life, is the agency through which the grandest and the lowest of human souls will tell their story and play their part in influencing the future of this world.

No Quarters Shown Woodhullism in England.

It was recently announced to the Spiritualists of London that the Rev. J. M. Peebles would soon arrive among them on his return journey, and that he would lecture to them. A suspicion, or at least the question was raised in regard to his being a Woodhullite. Mr. Peebles found it necessary to reply publicly in the *Medium and Daybreak*, as follows:

"1st. I did not vote for, nor take any part in the election of Mrs. Woodhull to the Presidency of the American Association of Spiritualists, and I can but express surprise and regret that she was re-elected. 2nd. As to my views upon the 'social question,' they are, and have been for years, decidedly *conservative*; considering licentiousness, or 'free-love,' as 'earthly, sensual, and devilish.' The wild, impractical theories of Mrs. Woodhull and her sympathizers, have certainly been deleterious to the speed of genuine Spiritualism. Purity is the only passport to heaven. I remain but a week or ten days before sailing for America. J. M. PEEBLES."

The impression among the Spiritualists of England that Mr. Peebles might be a *freeloader* was doubtless based upon the fact that he was, on one occasion (at Cleveland we think,) decoyed into her meshes, to the extent of introducing her as the "young (?) Joan of Arc."

Bro. Peebles doubtless quite fully realizes the truth of the old adage, "chickens go home to roost."

Woodhullism, like tar, sticks to whatever touches it, and like "Sinbad the Sailor" with the "old man of the sea," her companions find themselves hugged—in memory, long after she has "changed her love for another" more available victim! Rev. Theodore Tilton was once induced to introduce her to a New York audience, with more deplorable results than those that followed in the case of Rev. J. M. Peebles' encomium upon the "Young Joan."

But it may be well for all societies to follow the example of our English cousins, when they propose engaging speakers—first find out whether they have, at any time, and do now, countenance the Woodhull doctrine of so-called "social freedom."

"The Woodhullites have taken themselves

clean out of Spiritualism," said Warren Chase, and they now boldly boast that their next meeting will be a "Social Congress," to which Spiritualism will be a mere adjunct—a tail to the free-lovers' kite, and no more to do with it, in representation or otherwise, than have the Internationals, the Red Republicans of France, or any other class of religionists or politicians, who see fit to ally themselves with them.

This is the stand boldly taken by them since the Chicago Convention adjourned. Then why should Spiritualism longer bear the reproach, and why not at once put every speaker who is a candidate for your rostrums, to the test, as is being done in England?

Our readers will find this number of the JOURNAL replete with protests against Woodhullism from every point of the compass, and yet it is but a drop in the bucket of what is to come.

MEXICO.

Religious reforms are moving forward grandly in Mexico. The priests, always intolerant and mischievous, have excommunicated all who recognize the Constitution and reforms instituted by the Government. The Jesuits have been ordered to leave the country at the first opportunity.

The President issued a decree, following the publication of reforms and additions to the Constitution proclaimed, commanding all functionaries and Government employees to affirm, without reservation, the reforms, and to guard, and cause to be guarded, the additions to the Constitution, under penalty of forfeiture of position. Congress has decreed the following:

The Church and State shall be separate. Congress cannot make laws establishing or prohibiting any religion.

Matrimony is to be a civil contract. Religious institutions cannot possess property.

Simple promises to speak the truth, complying with the obligations contracted, with penalties in case of violation, is substituted for the religious oath.

Nobody is obliged to give his or her services without just compensation.

No contract is to be permitted which aims at the sacrifice of the liberty of man in the matter of the work of education and religious vows. The laws thus do not recognize monastic orders, nor permit their establishment by any denomination, or under any pretense, and no contract will be allowed to be made among persons consenting to their own proscription or banishment.

These innovations are indeed a step forward in the grand work of reform, and we hope they will be permanent.

Society of Spiritual Investigators of St. Louis.

PREAMBLE.

WHEREAS, we, the undersigned, are fully persuaded that by union of effort we can better promote our mental, moral and social condition and exert a more salutary influence in behalf of the whole human family, and more effectually repudiate and discountenance that pernicious doctrine of promiscuity of sexes as advocated by the Woodhullites, and the absurdities of re-incarnationists and other speculative and visionary theorists, investigate the philosophy and phenomena of ancient and modern Spiritualism, and all other subjects that are calculated to enhance our present or future happiness, and fearlessly promulgate our conclusions for the benefit of humanity; we have formed ourselves into a society, and agree to live up to and be governed by its Constitution and By-Laws.

This society shall be known and designated as Spiritual Investigators, and its principles are announced in the following:

DECLARATION.—We believe in the "Fatherhood of God, and in the universal brotherhood of man;" in union of sentiment in order to insure harmony of action. And as Wisdom, Charity, Integrity, Industry, Temperance and Virtue, are fundamental principles in our philosophy, we pledge ourselves to cultivate and exemplify them to the best of our abilities.

Any person may become a member of this society by signing its preamble and declaration, and a voting member by contributing at least one dollar annually in advance towards defraying its expenses.

At a meeting held September 30th, the following officers were unanimously elected:

H. A. REDFIELD, Pres.
G. W. CAMPBELL, Vice Pres.
HENRY HITCHCOCK, Jr., Sec'y.
F. L. BOUQUET, Treasurer.

Woodhullism goes by the Board.

Every place thus far reported, has utterly and totally repudiated Woodhullism. It is undoubtedly a fact, that every society throughout the country will be found to be, when convened in full force, very largely opposed to the detestable and disreputable *free-love* doctrines; and it is further true, that just so soon as the Spiritualists arise in their strength and shake the incubus off, a great many will at once join our ranks, and help support our cause. They now stand aloof only on account of the odium attached to Spiritualism. Arise, Spiritualists, and shake your garments clean from the terrible pollution. It is a foreign element, and has no more to do with the pure *Philosophy of Life*—the ministrations of angels, than darkness has with light, or corruption with purity.

Silence upon the subject is no longer allowable. Let every Spiritualist and every society, put him, her, or themselves right upon the record, and that, too, speedily, if you would aid in giving character to the truth you profess.

The Impudence of Woodhullites.

The impudence of *free-lovers* is occasionally manifested by some official of that stamp in interlarding, in a call for a meeting, a paragraph to the effect that Mrs. Victoria C. Woodhull is expected to be in attendance, when no such expectation is entertained. This is a trick of Mrs. Severance, Woodhull's *right-bower* in

Wisconsin. An official is simple enough to be duped by her, to his own disgrace, to say nothing of the opprobrium he brings upon his society, in the estimation of the public.

The Northern Illinois Association of Spiritualists has been seriously disgraced by such a trick, and now it is repeated in a similar call in Wisconsin. Let the Spiritualists every where set the seal of condemnation upon such conduct of Woodhullite officials.

DR. SAMUEL MAXWELL, of Richmond, Ind., the Quaker Medium, is lecturing and holding *seances* for the First Society of Spiritualists of Chicago, 181 Clark st., corner of Monroe, the remaining Sundays of this month, at 10.30 A. M. and 7.30 P. M. Lyceum meets at 12 M.

Dr. Maxwell also holds midweek *seances* at the same hall, on Wednesday and Friday evenings of this week, and Tuesday and Thursday evenings of next week. He also gives private *seances* and medical examinations at the residence of J. W. Free, 179 Warren avenue, corner of Lincoln st. He is a medium of 20 years standing, and is known to be thoroughly honest and reliable.

Little Bouquet.

Now is certainly the time for every one who feels at all inclined to *liberal principles*, to manifest it by sending \$1.50 for a year's subscription for the LITTLE BOUQUET, for the young folks. It receives, *justly*, too, the commendations of all who read it. It is deeply interesting to the youth and to those of mature years. It is well calculated to prepare the minds of young people for the reception of truth, *free from all dogmatic fallacies*.

Address LITTLE BOUQUET, Chicago, Ill.

Fifteen thousand dollars was raised in this city on 13th. A greater portion of it was raised by the managers of the Inter-State Exposition donating all admission receipts for the Memphis and Shreveport sufferers, large amounts having been previously given by the Board of Trade and citizens. Memphis sent Chicago \$36,000 in Oct., 1871, and in Oct., 1873, Chicago intends to return it with interest.

BROTHER N. G. DANIELS, of Rudd's Mills, Wis., has our thanks for a box of nice Cranberries—his own raising. There is no fruit that equals the Cranberry in our estimation. Again we thank thee, brother, for your timely remembrance.

Lecturers tell us that they find the best singing at their meetings where the Progressive Songster is used. Being a compact little volume, everyone can carry it without inconvenience, and this enables a much greater number to take part in the music.

Every child should have a copy of Mrs. Shepard's "Dialogues and Recitations." It is the most valuable book in the whole list of Spiritualistic works for children and youth, and of interest to those of more mature years.

IOWA LAKE, IOWA.—Mrs. C. Bixty speaks of going thirty miles to hear E. V. Wilson, and got well paid by receiving a fine test, in hearing from a beloved daughter who passed to spirit life last April.

MRS. M. J. WILCOXSON's address, until further notice, is Longmont, Boulder County, Colorado, care of P. S. Hinman, Esq. Wherever she has lectured in the west, she has aroused a wide-spread interest.

GERALD MASSEY, the celebrated English poet and lecturer, and well known as an earnest Spiritualist, is engaged by the managers of the Star Lecture Course, to deliver a lecture in this city in November.

We are requested to announce that Dr. R. P. FELLOWS, the eminent Physician for Nervous and Chronic Diseases, is prepared to treat the sick by letter. Address box 126, Vineland, New Jersey.

The celebrated Materialist, B. F. UNDERWOOD, is to lecture at Marshalltown, Iowa. His scientific lectures, as well as vigorous attacks on old theology, always excite a wide-spread interest.

The steady demand for "The Voices," by W. S. Barlow, proves the merit of the work. We have no work on our shelves that we can more heartily recommend.

We desire our friends in all parts of the country to send us gems of thought for the LITTLE BOUQUET. Address, LITTLE BOUQUET, Chicago, Ill.

MRS. FLINT, a well-known American medium, has arrived in London on a tour through Europe. She will not practice as a medium during her sojourn in that country.

Have you read the thrilling history of the medium, Jesus, as told by his acquaintances, Paul and Judas, through Alexander Smyth?

The address of Mrs. M. MORSE, the lecturer, is at Ottumwa, Iowa.

The Tobacco Antidote and Opium Remedy never Fail to Cure, when Directions are Followed.

MRS. A. H. ROBINSON, DEAR MADAM.—I enclose \$5 for your Opium Remedy, but with some misgivings. I found your Tobacco Antidote very good. By its help I quit Tobacco the 17th of June, and have been free since, for which I am thankful. Still you will allow me to say that one box is not sufficient, and I was helped very much by a second box. I shall be thankful beyond expression should your Opium Antidote answer what is claimed for it, and shall give my testimony publicly in its favor. Very respectfully, WM. BARKER. Millwood, Ohio.

You will find the Opium Remedy equally potent, if you strictly follow the directions accompanying the same, which I this day send you. One box of my Tobacco Antidote usually cures; the second box never fails, when directions are followed.

MRS. A. H. ROBINSON.

otherwise might have been as nearly smothered as what is vital in itself can be. In their unquestioning faith, and implicit reliance on the facts they have observed, they have come nearer to truth than the philosophizing skeptics, for the true and natural eye of the simple traced the operation of unknown causes in facts which the telescope vision of the learned glanced over without perceiving.

The following, which we take from *Chamber's Journal*, is an instance in which a man, wrongfully pronounced guilty by a jury, was rescued from an ignominious death, and his innocence established by what it is difficult even to conceive of as other than a spiritual intervention in his behalf.

A SPIRITUAL SUBPOENA.

"Some dozen years ago I passed a couple of early summer months in Devonshire, fishing; changing one picturesque scene of sport for another, always disbelieving that I should find so fair a place as that last quietude, and always having pleasantly to acknowledge myself wrong. There is, indeed, an almost inexhaustible treasure of delicious nooks in that fertile country, which comprehends every element of landscape beauty—coast and inland, hill and valley, moor and woodland—and excels in nothing more than in its curved rivers. What cliff-like and full-fledged banks about their sources, and what rich meadows sprinkled with unrivalled kine, as they broadened toward the sea! At the close of my tour I was lodging in a farm-house near a branch of the Exe, rather regretful at the thought of so soon having to shoulder my knapsack and return to native Dorset, near a certain provincial town of which county, and in a neighborhood without a tree within sight, or a stream within sound, it was my lot to dwell. We had lately thrown out a bow window to the drawing-room there, but why, I can not tell, for there was certainly nothing to see from it. What a difference between such a spot and my then abode, from the windows of which a score of miles of undulating and varied landscape could be discerned, with the old cathedral towers of the capital city standing grandly up against the southern sky! It is not true that people who live in picturesque places do not appreciate them, but only that they require to be made to understand their good fortune. Michael Courtenay, the good man of the farm, and like all his class, a thorough stay-at-home, could not discover what I found in that look-out from his house to make such a fuss about; but his wife, who had once paid a visit to her son when in business at Birmingham, knew perfectly well, concerning her son Robert, by the bye, there was a sad tale. He was the only child of the good pair, and one who should have been there at Cowles, the right hand of his father, and the comfort of his loving mother; but the young man had decided otherwise. He had never taken to farming, but had grieved his father hugely by a hankering after mechanical studies, which the old agriculturist associated almost with the black art itself. Thinking himself to have a gift for the practical sciences, Robert had got apprenticed in Birmingham, and for some time bade fair to acquit himself well. But it had not been farming to which he was in reality averse, so much as to restraint of any kind, and finding, after a little, that he could not be his own master at the lathe, any more than at the plough, he forsook his second calling likewise. This had justly angered Michael, and drawn from him, on the return of the lad, certain expressions which his young spirit unduly resented. There was a violent scene in that peaceful homestead of Cowles one day; and the next morning, when the house was astir, it was found that Robert had gone away in the night-time, nor had he since either returned home or written of his whereabouts. It was a year ago and more by this time, during which period Mrs. Courtenay had grown older than in the half-dozen years before, while the old man himself, said the farm people, had altered fully as much as she, although, for his part, he never owned to it. It was not he who told me of the matter, but the guide-wife, who was fond of me—as my vanity was obliged to confess—mainly because I was the age of her lost lad, and so reminded her of him. I slept in the very room which had formerly been her Robert's, and a very comfortable little room it was.

"Here it was very early one May morning, before even the earliest risers of the farm were up, that I was awakened by these three words pronounced close by me in the distinct tones: 'The ferryman waits.' So perfectly conscious was I of having been really addressed that I sat up in my bed at once and replied: 'Well, and what is that to me?' before the absurdity of the intimation had time to strike me. The snow-white curtains of the little bed were completely undrawn, so that no person could have been hidden behind them. Although it was not broad daylight, every object was clearly discernible, and through the half-opened window came the cool, delicious summer air with quickening fragrance. I heard the dog rattle his chain in the yard as he came out of his kennel and shook himself and then return to it lazily, as though it was not time to be up yet. A cock crew, but very unsatisfactorily, leaving off in the middle of his performance as though he had been mistaken in the hour. My watch, a more reliable chronicler, informed me that it wanted a quarter of four o'clock. I was not accustomed to be awakened at such a time as that, and turned myself indignantly on the pillow, regretting that I had eaten clotted cream for supper the preceding evening. I lay perfectly still with my eyes shut, endeavoring, since I could not go to sleep again, to account for the peculiar nature of my late nightmare, as I had made up my mind to consider it, until the cuckoo clock on the oaken stair outside struck four. The last note of the mechanical bird had scarcely died away when again, close to my pillow, I heard uttered, not only with distinctness, but with a most unmistakable earnestness, the same piece of information which had once so startled me already. 'The ferryman waits.'"

"Then I got up and looked under the little bed, and behind it; into the small cupboard where my one change of boots was kept, and where there was scarcely room for anything else. I sounded the wall nearest my bed's head, and found it solid enough; it was also an outside wall; nor from any of the more remote ones could so distinct a summons have come. Then I pushed the window casement fully back and thrust my head and bare neck into the morning air. If I was still asleep, I was determined to wake myself, and then if I should hear the mysterious voice again I was determined to obey it. I was not alarmed, nor even disturbed in my mind, although greatly interested. The circumstances of my position precluded any supernatural terror. The animals in the farmyard were lying in the tumbled straw close by, and near enough to be startled at a shout of mine; some pigeons were already circling round the dovecote, or pacing, sentinel like, the little platforms before their domicils; and the sound of the lasher, by whose circling eddies I had so often watched for trout, came cheerily and with inviting tone across the dewy meadows. The whole landscape seemed instinct with new-born life, and to have thoroughly shaken off the solemnity of dreary night. Its surpassing beauty and freshness so entirely took possession

of me, indeed, that in its contemplation I absolutely forgot the inexplicable occurrence which had brought me to the window. I was wrapped in the endeavor to make out whether those tapering lines, supporting, as it appeared, a mass of southern cloud, were indeed the pinnacles of the cathedral, when close by my ear, close by as though the speaker had his face at the casement likewise, the words were a third time uttered: 'The ferryman waits.' There was a deeper seriousness in its tone on this occasion, an appeal which seemed to have a touch of pathos as well as gloom; but it was the same voice, and one which I shall never forget. I did not hesitate another moment, but dressed myself as quickly as I could, and descending the stairs, took down the vast oaken door-bar, and led myself out, as I had been wont to do when I went betimes a fishing. Then I strode southward along the footpath leading through the fields to where the river ferry was, some three miles off, now doubting, now believing, that the ferryman did wait there at such an unusually early hour and for me. I made such good use of my legs that it was not five o'clock when I reached the last meadow that lay between me and the stream; it was higher ground than its neighbor land, and every step I took I was looking eagerly to come in sight of the ferry-house, which was on the opposite bank, and by no means within easy hailing distance. At last I did so, and observed, to my astonishment, that the boat was not at its usual moorings. It must needs, therefore, have been already brought over upon my own side. A few steps further brought me into view of it, with the ferryman standing up in the stern leaning on his punt-pole, and looking intently in my direction. He gave a great 'hollo' when he recognized me and I returned it, for we were old acquaintances.

"On arriving, the ferryman said he had been waiting for some time. Mr. Reaton, however, had some suspicion that he had been befooled, and preferred to manifest a little reserve until he could ascertain why the ferryman should pretend to have been looking for him; he therefore demanded some explanation from him. 'The ferryman replied: 'All I can say is, as I was roused at half past three or so by a friend of yours, saying as though you would be wanting me in a little on the north bank.' 'What friend was that?' inquired I. 'Nay, sir, for that matter I can't say, since I did not see him, but I heard him well enough at all events, and as plain as I now hear you. I was asleep when he first called me from outside yonder, and I could scarcely make any sense of it; but the second time I was wide awake, and the third time, as I was undoing the window, there could be no mistake about it. —Be ready for Philip Reaton on the north bank,' he said. 'And how was it you missed seeing my friend?' inquired I as carelessly as I could. 'He was in such a hurry to be gone, I reckon, that as soon as he heard my window open, and knew he had roused me, he set off. His voice came round the east corner of the cottage, as though he went Exeter way. I wouldn't have got up at such a time, and at such a summons, for many other folks but you, I do assure you, Master Philip.' 'Thank you,' said I, though by no means quite convinced; 'you're a good fellow, and here's five shillings for you. And now, put me across, and show me the nearest way by which I can get to the city.'"

"Now, if by some inscrutable means, the ferryman—who had become the leading figure in my mind because of the mysterious warning—or an accomplice of his, had played me a trick, and trumped up a story for my further bewilderment, they had not, I flattered myself, very much cause for boasting. I had evinced but slight curiosity about the unknown gentleman who had headdressed my approach at daylight, and had given them to understand that I had a real object in my early rising—that of reaching the city, at least ten miles away. But my own brain was, for all that, a prey to the most conflicting suggestions, not one of which was of final service towards an explanation of the events of the morning. There was I, at a little after five a. m., with a walk before me of ten, and a walk behind me of three, good Devon miles, breakfastless. I consumed the day in mentally reviewing all the circumstances of the case again and again, and by no means in a credulous spirit; but when I at length arrived at the city upon the hill, I was as far from the solution of the matter as when I started. That the ferryman himself, a simple countryman, should be concerned in any practical joke upon me, a mere fly-fishing acquaintance of a couple of weeks' standing; or that such persons as the Courtenays should have permitted the playing of it upon a guest at Cowles, was only less astounding than the perfection of the trick itself—if trick it really was. But neither my feelings of anger, when I looked on the matter in that light, nor those of mystery when I took the more supernatural view of it, in anywise interfered with the gradual growth of appetite; and when I turned into a private room at the Bishop's Head in the High-street, the leading idea in my mind, after all my cogitation, was breakfast.

"Although Exeter is as picturesque and venerable a city as any haven could desire to dwell in, it is not a lively town by no means, in a general way. 'Nothing going on, as usual, I suppose,' inquired I, with a yawn at the waiter, when I had finished a vast refection. 'Going on, sir! yessir. City very gay indeed, sir, just now. Assizes, sir, now sitting. Murder case—very interesting for a young gentleman like yourself, indeed, sir.' 'How do you know what is interesting?' retorted I, with the rising indignation of hobbledohoyhood at having its manhood called into question. 'Young gentleman, indeed! I am a man, sir. But what about this murder?' Is the prisoner convicted? 'Convicted, sir! Nossir, not yet, sir. We hope he will be convicted this morning, sir. It's a very bad case, indeed, sir. A journeyman carpenter, one Robert Moles, have been murdered a tole-keeper—killed him in the dead of night, sir, with a hatchet; and his wife is the witness against him.' 'That's very horrible,' remarked I. 'I didn't know a wife could give evidence.' 'Nossir, not his wife, sir; it is the toll-keeper's wife, sir. She swears to this Moles, although it happened two months ago or more, sir. Murder will out, they say; and how true it is! He'll be hung in front of the jail, sir, a hopen place upon an 'ill, so as almost everybody will be able to see it, bless ye! I should like to hear the end of his trial—very much indeed, waiter.' 'Should you, sir? fondling his chin. 'It couldn't be done, sir—it could not be done; the court is crowded in to a mash already. To be sure, I've got a—But no, sir, it could not be done.' 'I suppose it's merely a question of how much?' said I, taking out my purse. 'Didn't you say you had a?' 'A cousin as is a javelin man, yessir. Well, I don't know but what it might be done, sir, if you'll just wait till I've cleared away. There, they're at it already!'"

"While he spoke, a fanfarade of trumpets without proclaimed that the judges were about to take their seats, and in a few minutes the waiter and I were among the crowd. The javelin man, turning out to be amenable to reason and the ties of relationship, as well as not averse to a small pecuniary recompense, I soon found standing room for myself in the courtroom, where every seat had been engaged for

hours before. As I been informed, the proceedings were all concluded, save some unimportant indirect ones, and the speech of the prisoner's counsel. This gentleman had been assigned to the bench by the court, since he had not put himself with any advocate, nor attempt to meet the tremendous charge laid against him, except by a simple denial. All had been elicited from him since his apprehension, it seemed, was this: that the toll-keeper's wife was mistaken in his identity, but she had led a wandering life of late, and could not produce any person to prove an *alibi* that he was in Dorsetshire when the deed was done, miles away from the scene of commission; but at what place on the palar day in question—the 5th of March—held not recall to mind. This, taken in connection with strong condemnatory evidence, it clear, would go sadly against him with jury, as a lame defence indeed; although, as astruck me who had only gleaned this much from a bystander, nothing was more natural than that a journeyman carpenter who was noted to have kept a diary, should not recollect that place he tramped through upon unparticular date. Why, where had I myself on the 5th of March? thought I. It took several minutes to remember, and I only so by recollecting that I had left Dorset on the day following, partly in consequence of some alterations going on at home. Issetshire, by the by, did the prisoner say? By surely I had seen that face somewhere here, which was now turned anxiously and hurriedly around the court, and now, as if ashamed of so many eyes, concealed in his tremulous folds! Robert Moles! No, I had certainly not heard that name; and yet I began to with the poor fellow with a singular interest egotten of the increasing conviction that was not altogether a stranger to me. The evidence went on, and I concluded the counsel for the prisoner did his best, but his speech was, of necessity, an appeal to mercy rather than justice. All that had been confided to him by his client was this—that the young man was a vagabond, who had deserted his parents, and run away from his indentures, and was so far deserving of little pity; that he had, however, only been vicious, and a criminal; as for the murder with which he was now charged, the commission of such heinous outrage had never entered his brain. 'Did he look like a murderer?' Or did he not rather resemble the Prodigal Son, penitent for his misdeeds indeed, but not weighed down by the blood of a fellow creature? All this was powerfully enough expressed, but it was not evidence; and the jury, without retiring from the box, pronounced the young man guilty, amid a silence which seemed to corroborate the verdict. Then the judge put on the terrible black cap, and solemnly inquired for the last time whether Robert Moles had any reason to urge why sentence should not be passed upon him.

"My lord" replied the lad in a singularly low, soft voice, which recalled the utterer to my recollection in an instant, 'I am wholly innocent of the dreadful crime of which I am accused, although I confess I see in the doom that is about to be passed upon me a fit recompense for my wickedness and disobedience. I was, however, until informed of it by the officer who took me into custody, as ignorant of this poor man's existence as of his death.'"

"My lord," cried I, speaking with an energy and distinctness that astonished myself, 'this young man has spoken the truth, as I can testify. 'There was a tremendous sensation in the court at this announcement, and it was some minutes before I was allowed to take my place in the witness box. The counsel for the Crown objected to my becoming evidence at that period of the proceedings at all, and threw himself into the legal question with all the indignation which he had previously exhibited against the practice of midnight murder; but eventually the court over-ruled him, and I was sworn. I stated that I did not know the prisoner by name, but that I could swear to his identity. I described how, upon the 5th of March last, the local builder, being in want of hands, had hired the accused to assist in the construction of a bow-window in the drawing-room of our house in Dorsetshire. The counsel for the prosecution, affecting to disbelieve my sudden recognition of the prisoner, here requested to know whether any particular circumstance had recalled him to my mind, or whether I had only a vague and general recollection of him. 'I had only that,' I confessed, 'until the prisoner spoke; his voice is peculiar, and I remember very distinctly to have heard it upon the occasion I speak of; he had the misfortune to tread upon his foot-rule and break it, while at work upon the window, and I overheard him lamenting that occurrence.' Here the counsel for the accused reminded the court that a broken foot-rule had been found upon the prisoner's person at the time of his apprehension. Within some five minutes, in short, the feelings of judge, jury and spectators entirely changed; and the poor young fellow at the bar, instead of having sentence of death passed upon him, found himself, through my means, set very soon at liberty. He came over to me at the inn to express his sense of my prompt interference, and to beg to know how he might show his gratitude. 'I am not so mean a fellow as I seem,' said he, 'and I hope, through God's blessing, to be yet a credit to the parents to whom I have behaved so ill.' 'What is your real name?' inquired I, struck by a sudden impulse. 'My real name,' replied the young man, blushing deeply, 'is Courtenay, and my home, where I hope to be tonight, is at Cowles Farm, across the Exe.' And so I had not been called so mysteriously at four o'clock in the morning without a good and sufficient reason."

Cures by Spirit-power.

Mrs. A. H. ROBINSON, Chicago, Ill., DEAR MADAM.—Please find enclosed a lock of hair from the head of a patient who wishes you to diagnose and prescribe for her without delay. She is fourteen years of age, and has never been robust or healthy at any time of her life, and I have induced her parents to try your prescription for her. I have confidence to recommend you, because you made a healthy child, last winter, of mine, after every other effort failed. Enclosed you will find \$3, your fee. Mrs. J. O. RUSSELL, Granite Falls, Minn., Sept. 20, 1873.

BRO. HUDSON TUTTLE, not only labors unceasingly in the world's great vineyard of thought, but he with his own hands cultivates, and gathers from the real Concord, Catawba, Delaware, Clinton and many other varieties of the fruitful grape vines. A box of fruit from his vineyard has been received and duly appreciated.

ELECTIC MAGAZINE.—The *Electric* for October is an excellent number. The frontispiece is a fine portrait of the French President, Marshal MacMahon, which the Editor accompanies with a sketch of his life; and the opening chapters are given of a new novel by Ivan Turgeneff, entitled "Spring Floods." Turgeneff stands now at the head of European novelists, and the present story has been translated from the Russian especially for the *Electric*.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Report of Philadelphia Society of Spiritualists.

Twenty-first Annual Report of the Board of the First Association of Spiritualists of Philadelphia, for the year ending Oct. 1st, 1873, adopted at the Annual Meeting held Oct. 5th, 1873:

Another year with its vicissitudes has passed over us, bringing with it its increased wealth of experiences and opportunities for nobler lives. Our Association has been quite successful and harmonious in its labors. The course of lectures at Institute Hall was given by the following persons:

A. A. Wheelock, Oct., 1872, 10 lectures; Mrs. Stoddard and her son, Oct., 1 lecture; Mrs. Mossop, Nov., 9 lectures; Mrs. M. S. Townsend, Dec., 14 lectures; Jennie Leys, Jan., 1873, 12 lectures; Mr. E. V. Wilson, Feb., 12 lectures; Nellie T. J. Brigham, March, 15 lectures; C. Fannie Allyn, April, 15 lectures; Mrs. Sawyer, May, 3 lectures; Miss Estelle Thompson, May, 2 lectures; Dr. H. P. Fairfield, June, 2 lectures; Dr. L. K. Connelley, Aug., 6 lectures; Elder Geo. Albert Lomas, Aug., 2 lectures; total, 102 lectures.

We held a three-day's meeting in the celebration of the Twenty-fifth Anniversary of Spiritualism in conjunction with the Annual Meeting of the State Society.

The lease of Institute Hall having expired on the 1st of June last, we deemed it better to procure another, and have selected Lincoln Hall at the corner of Broad and Fairmount Avenues (formerly Coates street), and have rented this beautiful and commodious hall for one year from the first day of July. During the summer months we had conferences and lectures.

Our Lyceum No. 1 was revived under the conductorship of Loudon Engle, and with Mrs. S. M. Shumway as guardian. At the first meeting there was an attendance of thirty children, which increased speedily to an average attendance of sixty or sixty-five. The usual lyceum exercises were adopted, with the addition of A. E. Newton's "Lessons for Children," which seemed to be good seed sown. From reports of lecturers, etc., the lyceum seems to have recovered its former proficiency in marching and gymnastic exercises.

During the summer vacation a series of monthly meetings were organized at Fairmount Park, where some of the lyceum exercises were gone through with previous to the children having a pic-nic, with games, etc. The lyceum re-assembled on the First Sunday of October, and wishes the help and assistance it has had in the past, with such additional aid as will make it a power in the land. Our arrangements for the coming course is as follows:

Mrs. M. S. Townsend for October and November, 1873; Jennie Leys, for December; Mr. E. V. Wilson, for January and February, 1874; James M. Peables, for March; Nellie T. J. Brigham, for April and May.

During the past year a Social Union has been formed among our members for the purpose of promoting social intercourse among our members, and for raising funds towards the purchasing or building of a hall for the association. The Union has held meetings in our halls the first and third Thursday evenings of each month. The Board have also made arrangements for soliciting subscriptions to a joint stock company for erecting a hall under the following plan:

The undersigned hereby subscribe the sums set opposite to our names, for the purpose of making up a stock capital in shares of ten dollars, to be employed in purchasing or erecting a hall to be located between Seventh and Fifteenth streets and Spruce and Brown streets of this city. Said hall to be devoted to the advancement of moral and liberal views (without prejudice to any sect or people), and for the consideration of all subjects relating to the welfare of humanity."

We have already received a number of subscriptions and design, and as soon as a sufficient amount is subscribed, will enter upon the work of securing a hall. We hope the friends of the cause will be prompt and liberal in their subscriptions.

By the Treasurer's report it appears that we have received:

Cash balance from last year,	\$ 70.81
In subscriptions and donations	860.50
Collections at meetings,	1,806.34
Total,	\$2,737.65
And have paid:	
Rent of hall,	\$1,000.00
Compensation of speakers,	1,080.35
For advertising and printing,	106.64
Music,	305.00
Board of speakers,	22.50
Donation to BANNER OF LIGHT,	55.69
Donation to Edward S. Wheeler, (who had been engaged to lecture for us and was prevented by sickness),	50.00

Leaving a balance in the Treasury of \$117.47

Total, \$2,737.65

The term of office of the following members of the Board expires at this time: Ellen M. Child, J. Reese Beale, Henry T. Child, M. D., S. Minnie Shumway and A. Mary Wise.

Believing that the times demand an expression of sentiment, we submit the following preamble and resolutions for the consideration and action of the Association:

WHEREAS, Modern Spiritualism with its facts and philosophy has given us a knowledge of these fundamental principles, that Man is a Spirit now and here; that that Spirit has continued existence beyond the change called death, and that under favorable conditions that Spirits can and do communicate with those who remain in the form. From these communications we have learned that the conditions of after-life are influenced by our actions in this life, and we know that purity of life is essential to happiness here and there; therefore

Resolved, That the marriage of one man and one woman is of divine order, and based upon the inherent nature of humanity, and from the true and faithful observance of this comes the highest happiness, and the best development of the individual and the race; and although the abuses of this system have resulted in great suffering, yet these are not necessarily inherent in the marriage relation.

Resolved, That the doctrine of promiscuity advocated by some in the name of Spiritualism, is hereby declared to be monstrous in the highest degree, tending to the degradation rather than the elevation of mankind, and merits the strongest denunciation that language can express.

Resolved, That the object of this Association is, and ever has been to disseminate a knowledge of Spiritualism and to present to the world those truths which relate to man's

highest and best development here and hereafter.

HENRY T. CHILD, M. D., President.
JAMES E. SHUMWAY, Sec'y.

FIRST ISSUE.

1874.

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The Calendars.

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is represented by a splendid full-page cut, from a drawing of Thomas Moran, the strongest landscape artist in America.

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A synopsis of Bret Harte's inimitable Western sketch accompanies three illustrations by Mr. Davis.

A Tropical Scene.

One of the most exquisite pictures which it is possible to conceive is contributed by Mary Nemo, to illustrate lines from Joaquin Miller.

Rip Van Winkle.

A disquisition on the popular American legend is illustrated by four designs by Mr. Davis.

Evening on the Delaware

is a most perfect picture, by Thomas Moran. It shows that American pastoral scenery has ample charms for poetical illustration, and needs only to be properly treated to have this fact fully recognized.

The Melancholy Days.

This picture is strong and full of poetic feeling, and is a very fine illustration of Bryant's well-known lines.

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Mr. Sheppard, a Virginian artist, gives us a glimpse of the patriarchal phase of American slavery. He has chosen a Christmas scene when the "servants" present themselves for the usual presents, and good wishes and kindly feeling rule in every breast.

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STRANGE THINGS IN VERMONT.

Visit to the Eddy Family.

BY S. W. LINCOLN.

ASTONISHING APPARITIONS

Having heard much of late concerning the strange phenomena occurring in the presence of the Eddy brothers, the writer was induced to make a short trip to the residence of this remarkable family, among the Green Mountains of Vermont. It is not my object to give a full and detailed account of what was experienced, but to call attention to a few facts as witnessed by from ten to twenty persons—strangers, who had come here like myself, from various parts of the country—during three days and evenings on which we had circle sittings, or seances. Usually three sittings are held during an evening; one dark and two in the light. In the dark seance the usual puzzling things occur—among other things, the guitar, and other instruments would be swiftly carried around the circle, one instant sweeping our faces, the next up above our reach, and guided very clearly by some power that could see as plainly as we could in daylight; a still more puzzling feature of the performance being the fact that these instruments, while thus darting about the room and close to our faces, in positions where no power could carry them, were all the while played upon. Under these apparently impossible conditions,

BEAUTIFUL MUSIC

was played upon the harmonicon, by what purported to be an Indian girl; a sort of echo piece was played, surpassingly beautiful in its execution. As it is a well-known fact that none of the Eddy family are musicians, the puzzling nature of this performance is intensified.

AN ASTONISHING OCCURRENCE.

I took a violin, and sitting inside the circle of visitors, at a distance of about 12 feet from the medium, played a hornpipe—and, surprising as the statement may be, it is a fact, that an invisible something—an incorporeal intelligence or power—began fingering the strings between the fiddle-bow and my hand, and played a strong, clear, and correct pizzicato second in chords—an accompaniment of a completely harmonious and delicately correct character. No human being (in the flesh) could have stepped inside of that circle and stood near me and played in that way on my own violin, between my bow and my hand, without my knowing it, even had the room been twice as dark as it was. If there is any body in the United States who can play, even in broad day-light, such a second, on the same fiddle on which another man is playing, I would like to be informed who and where he is.

MORE LIGHT.

But as skeptics object to dark circles, I will drop that part of the performance, and describe what was seen in the light. The house in which this remarkable family live, was erected over eighty years ago, at a time when sawmills were not as plenty as now; the planks of the floor having been hewed out with the broad-axe. It was used as a hotel in former times. The most important rooms in the house are the seance-room about 14x20, and a closet adjoining, 4x8.

THIS CLOSET

is a very remarkable adjunct to the seance room, for out of it came those ghostly forms that have so bewildered and astonished visitors to this phantom home. It is without any other door, and without any window; and it is plastered down to the base-boards, and flush with the same; the work evidently having been done when the house was built. It is utterly impossible, even by sounding with a mallet or hammer, to detect the least indication of any hidden trap or panel, for the simple reason that there are none. All that there is, is the plastering (late white-washed), the base-boards and the old floor with the cracks full of dirt.

Before entering this sanctuary of the spirits, Mr. William H. Eddy subjects himself to the closest scrutiny. His clothing is that of a hard working farmer, well covered with the dust and sweat of honest labor. A brown woolen coat, vest and pants; a checkered gingham shirt, all of every-day wear, is all the wardrobe, except stockings and shoes, that goes into the room; a

THOROUGH EXAMINATION

of the closet being made by all who wish to do so, before he enters. A single chair constitutes the furniture, unless tambourine, guitar, two bells, and two old swords can be called furniture. Mr. Eddy is securely tied with his hands behind him. Taking a seat in the chair, a woolen shawl was drawn over the door, when instantly

A NAKED HAND AND ARM

was thrust out. It was clean, white, and evidently not the toil-browned hand of the medium. Soon followed

AN INDIAN MAIDEN,

in full costume, stepping or gliding out into the light of the room, full three feet from the door! Retiring, she presented herself again, this time with the trumpet in her hand, and addressed a few words to the circle, and disappeared. On her third appearance, the last evening of our visit,

SHE LIGHTED A MATCH,

and held it before her face, until all recognized her Indian features and complexion. There was a good light burning in the room, but it was not so strong as to prevent this illumination by a blazing match, held close to the face of the apparition, from adding much to the distinctness of the view of the features. It was clear Indian and nothing else.

After this there appeared on each evening human forms, of various heights, and of both sexes. All of these

WERE RECOGNIZED

as the departed friends of persons present. And in most cases the recognition was unmistakable, judging from what was said. All the spirit forms appear clothed in the costume of their time. Men appear neatly dressed, their clean linen often showing plainly. Mr. Wm. White, the lately deceased editor of the BANNER OF LIGHT, presented himself, and was recognized by those who had seen him in life, the features being unmistakable to a person acquainted with this gentleman. They were distinctly seen. Several people from Rutland recognized the form and face of a deceased person formerly a resident of that town. The form and features of fathers, mothers, brothers, sisters and friends, have been seen and recognized. A gentleman, while I was there, recognized his brother, another his father, and another his mother. A little child stood in the door, each evening, and was seen by all, but not recognized. This only deepened the mystery, as there was no child in the house.

ANOTHER MYSTERY.

An iron ring, which had been placed on Mr. Horatio G. Eddy's arm with his hands tied behind him, was taken off in the light, and

thrown some distance from him, without a perceptible movement of his arms. It was done before us all, thus exploding the assertion of skeptics that he slips his hands out of the tie.

A PUZZLING THING.

While holding both of Mr. Eddy's hands in my own, the ring was by a gentleman from the circle, passed up to a "spirit hand" that showed itself over a screen directly over our heads, and at a point higher up than we could reach in a sitting posture; and in "three seconds" the same ring slipped on to and from the medium's arm and upon my own, with considerable force. He made no other motion than a slight involuntary tremor when the ring came on his arm. Bear in mind, this was done in a distinct light, where all could see the medium, and there was nobody behind him, or near him, except myself—I holding his hands, and the screen being so near the wall that nobody could have been there, even if trickery was attempted; besides, the screen did not come down to the floor—there was a clear space of about three feet below it, so that we could see that there was nobody there. How a solid iron ring can be got upon a man's arm, under such circumstances, I holding his hands firmly all the while—is a conundrum which I shall have to give up. I can swear that it was actually done.

STILL MORE ASTONISHING MANIFESTATIONS.

There came, next, a hand, over my shoulder, and then plying its fingers between me and the medium, who sat side of me—the web of cloth being behind us. The cloth, fastened to the chimney-jamb, extended to the end of the room, being pinned up temporarily, and hanging in a line that was near the back of the room. It did not touch the floor anywhere; we could all see that nobody was in the narrow space behind it. I held up (by leaning one-shoulder against it and the chimney-jamb) one end of a shawl, which passed over my breast and Eddy's, and fastened just beyond him—leaving our necks and faces above it; while close behind us, so near, that our backs touched it, was the web of cloth, coming down to a point about two or three feet above the floor. Even had I not held his hands all the while, Eddy did not have put either of his hands back of us, and back of that screen, and up over the top and front of it, so that it would show itself on the top and front of it, without perceptibly disturbing or moving the cloth screen.

BELSHAZZAR REDIVIVUS.

But a hand did so appear; and, moreover, one of its fingers—the little finger—had been cut off, leaving a stump. This hand came out from the screen, and, resting between Eddy and myself, made motions apparently for writing materials, and a card and pencil being handed up by a gentleman present, the hand wrote—within a foot of my face, so that I could see it thoroughly—this line on the card: "The compliments of George Dix."

Then the hand threw the card on the floor. This hand, which I saw very distinctly, was whiter and longer than Eddy's and had a delicate flesh-tint. [Nothing is known of any man by the name of "George Dix," beyond his own statement that he was lost on the President.]

ANOTHER HAND,

this time, plainly that of a lady (the right hand), came out between myself and Eddy, and in plain sight. It had just been patting me heartily on the back—where no person in the body could be, under the circumstances—and then it came in front of me and playfully pulled my beard, not violently, but affectionately. There was no physical arm or body connected with it. It then made a sign for a pencil, and a gentleman in the circle handed up a pencil, a card, and a card-board. The hand took it a few inches nearer the screen, and then wrote an affectionate message, signed with my sister's name.

MYSTERIOUS MUSIC NEAR BY.

A guitar, laying mostly on my knees, the head being held by the medium under the table, his hand being muffled so he could not use his fingers, if so disposed, played quite a number of lively airs. The strings vibrated clear and strong; and sparks of electric light flew from the strings, at the right hand. As these things were done in the light, and under the closest scrutiny of all present, I will leave the matter to the investigation of those people who declare the whole thing to be the work of tricksters.

A PROPER QUESTION.

"Why doesn't the medium give seances in the daytime?" A proper question; and in answer I will state that the Eddys, though they are hard-working, laboring men, who have no spare hours from their exacting toil, on the impoverished little farm (they are "poorer than poverty"), are nevertheless willing to give daytime seances to those who demand it; but they had rather not, as they would make not a cent out of the circles, and prefer to gratify the curiosity of their visitors in the evening, after the day's labors are over. They do not advertise their peculiar powers, and do not desire people to come, but people will come. The charge is five dollars (\$5) a week, for board; and 50 cents for a circle or seance. It doesn't "pay" them, in a worldly sense.

"BIG INDIAN."

I have not told one-half of the things I saw and heard—nor, perhaps, the most wonderful; but time and space cry "stop." I will only add that a lady who lives in the neighborhood assured me the half has never been told, and that she saw, while figure after figure was coming forth from the closet, one distinctly defined and palpable figure of an Indian chief, feathers, wampum and all, stalk proudly in from out of doors, march silently through the room and disappear in that closet, from which he never emerged! His walk across the floor produced no sound.

Hartford, Sept. 18, 1873.

Letter from J. G. Fish.

BRO. JONES.—You may judge with what extreme satisfaction I read in the late numbers of the dear old JOURNAL, the numerous protests from various sections and States, against the Hull and Woodhull doctrines and practices. I saw this cloud years ago, not larger than a man's hand, and predicted the struggle and trial we are now passing through, to I hope, a higher birth of spiritual light and purity. For raising my voice in private and public against free-love, half masked as it then was beneath the thin veil of pretended purity of spiritual impulses, but in reality the very germ that has grown to the giant dimensions of the "new departure," and bearing the bitter "Nill Apple" it has, I was condemned as a disturber, and that, too, by many influential Spiritualists who saw not the cloud as I then did, nor the tempest by which it was attended, nor yet the desolation it was to spread in its course. But all has come to pass, and the old sacred saying proved true once more, that "those who sow to the wind, shall reap the whirlwind."

In Battle Creek, Kalamazoo, Bredsville, South Haven, Ganges, Allegan, and other

places in Western Michigan, as Jeremiah Brown, Geo. W. Winlow and many others still remember, I told to people what we must eventually meet, and as well have told them the names of men whose persons we must meet, the very terrible issues that are now upon us. From day to day, I have felt these insidious mists culminating their foul forces for the attack, with which they have finally burst upon us. I have seen the lightning and heard the mutterings of the coming storm for years and have at times, even snuffed the mephitic breath of the advancing tempest. Turn back the pages of the war of the elements coming more fierce and the smoke of the barbares still higher! The "old heaven" I knew was working in the lump, and must and would appear upon the surface in the very next by which we are at present afflicted.

It is now claimed by us and others that a new and a great truth principle and practice has been thrown to surface of mutual consciousness by this tremendous commotion, and to which they have come true and rejoicing converts. Have I really discovered a new truth in all this, or is the philosophy of Mrs. Woodhull, like that of Stephen Pearl Andrews to a certain just not a thousand miles from Cincinnati, or "satisfied them with themselves," by stung with a false and pernicious philosophy the voice of conscience that unbridled? To my mind it is more probable that latter than the former.

The advocates of "free-love" claim to have taken a step in advance, arrived at a higher life and to have established homes which are models of harmony. As the first claim, all history, and especially medical history, shows that quite the reverse is the fact; that it is emphatically a retrograde step in the direction of barbarism, that we flattered ourselves we had forever left time distant past. To the second claim, let me ask its advocates if they can and do claim greater spiritual and intellectual powers since their conversion and new life, than before, and their medium and inspirational powers better than before they believed? And let me ask the readers of Moses Hull's writings, if he is not, in all candor, failed to impress you as a growing intellect; and do not his writings and lectures show more the pettifogger, scooled and accustomed to excesses, subtleties, catches, special pleadings and shyness generally, than to a high-toned philosophy and logic, deep research and straight-forward thought? To my mind they do, and reveal to me the man who constantly subjects himself to this kind of sophistical treatment to keep a conscience half way clear. This may appear to many to be the merest sophistry and seasoned with the Upas spice of uncharitableness. But it is a sophistry that will pass for the gold of truth, one of those whose seasoning will be in itself. I fail entirely to see the superiority of Moses the martyr to the higher truth and the better life, over Moses the martyr to a husband's fidelity to a true, a trusting and a loving wife and a father's fidelity to the purity and virtue of three or four angelic daughters. Others may, but before they decide I beg them to examine again the medium through which they look, and see if it is not in the least colored. Objects seen through red glass are always seen red, through a green medium green, and prejudice for or against a speaker or author modifies greatly, many times, the judgment pronounced upon his productions. A just criticism upon this criticism of Moses Hull, is it? It would be well if it were not that my observation is older than Hull's disclosures. To the last proposition I may justly reply that there are a great many families of model harmony existing in our midst, which are kept so by the constant observance of the motto, "No questions asked." "Whited sepulchers" are very peaceful within, for "dead men's bones" never quarrel. Dead hopes, blighted prospects, wounded affection, slighted love, betrayed confidence, soiled virtue, bleeding and dead before the altar of lust, are truly fitting elements for a harmonious home, and the pall of indifference—falsely called approval—a fitting envelope for so motley a group! A model of harmony indeed, must be that home where all voices are hushed in silent dread but that of lust.

But while it may be admitted that Hull has succeeded in establishing a home that is a model of harmony to him and his family, as he asserts, it is still a legitimate question whether he has left the same harmony he enjoys in the homes he has desecrated—the wives, the daughters, the sisters, with their relatives in life, that have made him the intellectual and harmonious prodigy he is, or he claims to be! "Ah! there's the rub." Does the white-winged messenger of peace and purity nestle in bosoms still? Are their smiles as placid, their hearts as light and joyous, their relations as pleasant and their firesides as happy and harmonious as before the foot of the invader made his macadamized road over their sacred thresholds and the vandal hand of lust tore the bleeding image of virtue from the sacred shrine of home! Come no notes from those homes but those of purest melody and swan-like harmony!

Will he be as welcome in the future in certain homes as in the past, since his revelations must necessarily cast suspicion on all ladies who have entertained him? Would even he be safe in his person were he in the power of some men whom he has dishonored? These are legitimate questions. We must have all the showings, the footings-up and a full exhibit of the proof sheets in making a decision upon a matter so important, and see if the great intellectual growth and achievements of Moses Hull and his harmonious homes are really worth all they have cost, not only to individuals, but to the cause of Spiritualism at large.

This letter, Bro. Jones, is already too lengthy, but I have found no stopping place, and the great sea of thought lies before me. I am glad of the stand you, as a journalist, have taken in this hour, and that a noble host is gathering around you to fight on by your side till the victory of purity over pollution shall be ours, and Spiritualism be freed from the "body of death" that has so long weighed it down. But I must for fear at this time, although my heart and brain are full, and say that I am ready to treat this matter with my pen or tongue from a social, conjugal, moral, spiritual or physiological standpoint, with any person of respectable talent, whenever and wherever the opposing parties may designate, believing that the matter is susceptible of public discussion in language that will not be indelicate to the most refined ear.

Address Hornsville, N. Y.

How the Delegates were Made.

S. S. JONES.—Dear Sir:—I was glad to see your reference to the manner in which delegates were manufactured at Chicago, at the Tenth Annual Convention of the Association of Spiritualists. The Toledo society elected six delegates, the number to which it was entitled under the call. Three of them attended the Convention and three did not—the latter anti-Woodhullites. Two other persons from Toledo attended the convention, neither of

whom are or ever have been members of the Spiritualist Society here. At Chicago, one of them was put on by somebody to represent Utah, and was reported by the Committee on Credentials as a regular delegate from there. During the vote for president, when Ohio was called, the chairman announced the name of the other as "a new delegate from Ohio." As Ohio had no delegates at large—only the local societies being represented—the announcement was a transparent fraud. I took a little pains to ascertain as to the credentials of this person, and have sufficient evidence to charge that he was made a delegate and voted without his name being on any of the credentials presented by any of the societies in this state which sent delegates, and that the Secretary can not tell what society he pretended to represent. The evidence of fraud in this instance, we think is complete. Thus you see that two out of five persons from Toledo were manufactured delegates to vote for Woodhull, and did so vote. If the same proportion, and no more, were made from other localities, a very large per cent of the Woodhull vote is accounted for. If the officers will publish the list of names appearing upon the credentials with the societies which elected them, and then, if they will, the persons who actually represented those societies at Chicago, the number of lawful delegates can be ascertained. Prof. Shaw, of Iowa, charged in the convention that it was packed, and offered to prove it if an opportunity were given. But none was given him. Now, if the officers do not wish to be charged with an attempt to cover up a fraud, they will publish the list of delegates whose credentials were presented, and by whom they were signed. Let us see just how much support the Woodhull platform really had.

P. H. B.

Toledo, Ohio.

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

BRITAIN'S Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

PHOENIX, ARIZONA.—J. F. Winter writes.—Can't do without the JOURNAL—it suits me to a notch.

BOULDER, COLO.—J. Wolf writes.—Continue the JOURNAL to my address. I can not find words to express my appreciation of it.

DELPHI, IND.—Isaac Jackson writes.—Over this way we totally abhor Woodhullism and Moses Hull's godliness in the soul.

ATLANTA, GA.—R. J. Cowart writes.—Allow me to express my gratitude for the great fight you are so ably making, to sustain virtue and morality.

EVANSVILLE, IND.—C. Ford writes.—I did not intend to take the JOURNAL this year, but the noble stand you have taken against free-love has induced me to continue.

CLARKSVILLE, TENN.—J. J. Perkins writes.—I can not think of doing without a single number of the JOURNAL. Send your funds for it three months longer, with three additional subscribers.

MARENGO, MICH.—Mrs. T. Bidgood writes.—We can't get along without the JOURNAL so long as you take the stand you have against Mrs. Woodhull and Moses Hull's free-love, or free lust.

BOSTON, MASS.—N. F. White writes.—Inclosed please find remittance for your good paper. Mr. Williams, the subscriber, says he wishes it well, because it dares to be outspoken upon the Woodhull question.

PORTSMOUTH, N. H.—G. M. Walker writes.—Your paper is a welcome visitor to my home, it being the only way I have to get spiritual knowledge, as I am deaf and can not hear what our friends have to say.

CENTRE POINT, IOWA.—Wm. Hunt writes.—Out of the twelve boxes of Mrs. Robinson's tobacco antidote I bought of you, ten of them were successful in destroying the appetite for tobacco.

REMARKS.—And the other two would have been if the directions had been strictly followed.—[Ed. JOURNAL.]

BROOKFIELD, MASS.—Henry Reed writes.—I am glad to see you take such a decided stand against Woodhullism. The Spiritualists must cut loose from that abhorrent doctrine or they will not gain many followers.

SOUTH WHITNEY, IND.—Dr. J. R. Baker writes.—Though not a Spiritualist, your ideas of a future state correspond with mine exactly, and so do your views of Woodhullism. Your blows at the pernicious doctrine of free-love are well aimed.

LYONS, NEB.—A. W. Curtis writes.—For the sake of Spiritualism and humanity, do battle against that hell-born doctrine of Mrs. Woodhull and Moses Hull. Battle for truth, angels and true Spiritualists will sustain you in your holy purpose.

STOCKBRIDGE, MICH.—Mrs. Fox writes.—I am highly pleased with the JOURNAL; don't know how I put it along without it. Glad to see the course pursued by it to put down that detestable doctrine as taught by Hull and Woodhull. Go on, and God will bless you.

LINCOLN CENTRE, WIS.—C. R. Sylvester writes.—I could not live without the dear old JOURNAL. I would like to have some good test medium come here; but we are but few of the faith here; they all want to see before they believe.

RIPON, WIS.—J. Sweet writes.—I wish to speak a word of thanks for the course you have taken in regard to the Hull and Woodhull infamy, for I consider it infamy of the blackest sort for the pretended friends of progress, to try to foist such diabolical sentiments on to the back of Spiritualism to weigh it down and retard its progress.

MANTUA, OHIO.—D. King writes.—It does our souls good to see your JOURNAL battling the Free-lusters. Do not spare the bombshells, but fire away until their fortifications are demolished, and the martyrs stand unmasked in all their loathsome, hideous deformity. May angels ever be with you.

MERROW STATION, CONNECTICUT.—Fannie B. Williams writes.—We hope the JOURNAL will help to raise up humanity, and not degrade them below the dumb beast. I can not find words to express my feelings toward Moses Hull any more than to say, let him stop his preaching, and go to work and try to subdue those hogish feelings.

NEWARK, OHIO.—J. R. Scott writes.—I am glad to see the noble stand you have taken in the Hull and Woodhull free-love matter. Continue to pour in your broadsides until this nest of vipers is broken up.

This Woodhull business is as foreign to the beautiful teachings of the Angel World as pandemonium is to heaven.

ALBIA, IOWA.—A. C. Barnes writes.—Such views and practices as Moses Hull and others of his sort advocate, retrograde humanity and are a disgrace to the species. You are entitled to thanks for republishing from Woodhull & Hull's Weekly his "personal experience," to show up your readers his philosophy of nastiness. We could scarcely believe it if we had not his own words for it.

ANDERSON, IND.—J. W. Westerfield writes.—I am well pleased with the course you are pursuing in regard to the Woodhull and Moses Hull doctrines. May you live and see the day when Mrs. Woodhull with her favorite libertines, and Moses Hull with his concubines will be classed where they belong, and the glorious doctrine of Spiritualism rise triumphant, having rid itself of this noxious excrescence.

SPRINGVALE, IOWA.—Mrs. J. T. Lathrop writes.—I have been sorely tried with Hullism & Co., but feel to leave it to the vigilance of Brother Jones and the guardian spirits, to bring good out of seeming evil. Good and evil like the tares and wheat will grow together. Was there no evil, or undeveloped good, our work would be done. Let us strive to overcome the evil by clearing it all from our path, and progress will be the result to all.

QUEBEC, CAN.—L. Bertolotto writes.—I have received the two first numbers of the LITTLE BOUQUET, and I find it surpasses my expectation, both in contents and appearance. It is all that can be desired. The stories are just such sermons as ought to be read and impressed on young minds to form their character. I have no young children, but I think many grown-up people might profit by reading it.

FORT PLAIN, N. Y.—Mrs. Vandervear writes.—Allow me in the name of pure womanhood and more especially motherhood, to thank you for the bold, true course you have taken on this dirty, miserable Woodhullism. As much as I love my children (and God only knows how much), I would rather they never saw the light of another day, than become tainted with it. I can respect the poor prostitute more than I can Victoria Woodhull. She combines the character of both prostitute and libertine in her teachings, and how many women can uphold and support her, is more than I can understand, instead of purifying and uplifting her own soul, to trail in the mire.

N. MILFORD, PA.—O. W. Tennant writes.—Every pure-minded man and woman must feel a pride in so noble a defender of the chastity of the human race, as well as the fearless way in which the RELIGIO-PHILOSOPHICAL JOURNAL battles for Free-love, Evetpdom, and every species of Heathendom.

If the two last numbers are to be taken as an index for the future, you may put me down as a life-long subscriber to its columns. May it ever remain the guiding star of purity—the rising sunbeams of which will light up the future with intellectual knowledge, and teach that the path that leads to heaven is one of purity and peace, is the prayerful wish of your humble subscriber.

OLNEYVILLE, R. I.—Mary Walker writes.—The time has come when all true Spiritualists should know on what ground they stand; speak out and define their position in regard to free love or free lust as taught and practiced by Mrs. Woodhull and her disciples. I have no sympathy in its nastiness and it does not belong to Spiritualism, in all, and it can not be discussed without offending the taste of every pure-minded Spiritualist in the land.

It is now four years since we commenced taking the JOURNAL, and we like it better since you have taken so bold a stand against Woodhullism and her proselytes. The longer we take it the better we like it.

RAINESVILLE, IND.—C. H. Hoffman writes.—The Woodhull muss is all that the orthodox in this vicinity are falling back on. They try to make it appear that the Harmonial Philosophy is all tainted with Woodhullism, but, thank God (not the orthodox God), that such is not the case, for there are no Woodhullites in our vicinity. One member of the orthodox church thus remarks of two of our sisters: "They are," said he, "as fine and promising girls as I ever saw; but," said he, "they will turn out bad on account of their belief; they are Spiritualists, and every one knows what that means—it means that they are free-lovers, and will cohabit with any one they think anything of."

Now I know these sisters, and two purer, truer hearted women never lived. Go on, and send Woodhull to the wall with orthodoxy.

SPRINGFIELD, MO.—Mary Phelps writes.—Please find inclosed \$1.50; send me the LITTLE BOUQUET; we have organized a lyceum, and I want to introduce that little treasure to our children.

I am making a great effort to open a liberal school. The pernicious doctrines now sent forth by Mrs. Woodhull and Moses Hull, will destroy the harmony of thousands of now happy families, and it is the duty of every Spiritualist, who is opposed to the debasing influence of free-love, promulgated by them, to stand out and take a bold stand against all such teachings, and in no way can it be so successfully accomplished as by the proper education of the present generation of girls. I hope every Spiritualist and Liberalist will lend a helping hand to aid me in my efforts to plant the first seed that shall grow until its branches shall cover the whole earth.

ST. LOUIS, MO.—Daniel White writes.—I have read with intense interest the proceedings of the recent convention of the so-called American Association of Spiritualists at Chicago, and consider it one of the most auspicious events that has occurred for years. Its tendency will be to separate the sheep from the goats. The majority of its participants have made a life-long record, the fruits of which they will undoubtedly reap in due time, to this end will you have the kindness to publish a list of such public lecturers and mediums as have espoused the cause of Woodhullism, in the RELIGIO-PHILOSOPHICAL JOURNAL, for the benefit of your readers and Spiritualists generally, in order that individuals and societies may know who they are employing as speaker, or harbor in their families; we wish to see every tub stand on its own bottom. We hope to see rational Spiritualists everywhere organize at once and rid themselves of the free-love odium that has so long disgraced our cause.

HONEY GROVE, TEXAS.—J. A. Rutherford writes.—The RELIGIO-PHILOSOPHICAL JOURNAL was sent to me by a friend the other day. I am no Spiritualist, but I wish to know more about it, and as your paper says a great deal about that strange matter, I herein send you remittance for it.

I do not know of any Spiritualists in Texas. If Spiritualism be true, I'd like to know why Texans can't see it. I am a disbeliever in the Bible—an infidel. I expect an eternal sleep after death. I am almost seventy-five years old. If there is any comfort to be drawn from the table-raising science, I'd like to get in the way of obtaining it.

If I become converted to your faith, I promise to take and pay for the RELIGIO-PHILOSOPHICAL JOURNAL as long as I can read and raise the money. I am now writing by lamp-light at 8 o'clock A. M. My old wife is yet with me; she says she believes in Spiritualism.

There are thousands of believers in spirit communion in Texas. We have a goodly number of subscribers in all of the cities and large towns of that State.—[Ed. JOURNAL.]

GOWANDA, N. Y.—J. M. Mathewson writes.—I made a visit to Mr. Charles Raynor, at Erie, Pa., on the evening of the 17th inst., for the purpose of investigating the phenomena there exhibited. We found Mr. Raynor a real gentleman, ready to afford us every facility in his power for investigation. His seances are held in quite a large room, in a cabinet made of this board, located at one end. When seated, and the gas turned off, a guitar and fiddle lying on the table, the music rapidly around the room, accompanied with a thrumming sound as if some one was rapidly drawing their fingers across the strings. These instruments, after passing around the room in this manner for a minute or two, would be placed in the lap of some one present. The noise would then cease, then a voice could be heard in a loud whisper, making comments on the conditions, or telling us to ask questions, when a rapid conversation would be carried on between the spirits and audience, the spirits apparently standing right by our side. The medium then enters the cabinet and closes the doors. After about five minutes, the curtains were thrown to one side, and a face appears at the aperture, distinct, the light shining directly upon it. The head was turned to one side, then to the other, showing the entire cut of the features and hair, etc. This spirit was recognized, and answered to the name of Thomas King, the control of the medium. When he retired, others took his place, eight appearing in all, five males and three females, each fully recognized. The next day, myself and Mr. T. P. Allen, of Gowanda, had a sitting with Mr. Raynor, by daylight, when Thomas King appeared and conversed freely with us for full fifteen minutes, answering all questions readily, but as I took no notes, I cannot give you questions and answers.

Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in plain talk, stating just what you mean and want, and always date your letters.

The Convention to be held at Joliet, Ill.

To all whom it may concern, we send greeting, and wish it distinctly understood, that the Joliet Convention of Spiritualists, to come off on the 28th, 29th and 30th of November, 1873, is a fixed fact, and there will be no failure whatever. Mrs. Mattie Hulet Parry, of Beloit, and E. V. Wilson, of Lombard, are the speakers engaged. Of Mrs. Parry, we can say that there is not in the field of Spiritualism, a speaker that excels her in eloquence, logic, and oratorical ability. Of "The Gentle Wilson" we need not speak, every one knows who he is. To the croakers in and about Joliet, we wish to say, if you do not want to go to a spiritual meeting, stay away and hold your peace. If you are unable to realize a blessing for yourselves, do not try to keep others from enjoying the same. You will not stop this meeting. This convention will be a spiritual one. It is not a part of "The Universal Association of (Socialists) Spiritualists." Spiritualism was read out of that convention, we mean the one that assembled at Chicago on the 16th of September, 1873.

To the friends in Lockport, Manteno, Momence, Dwight, Pontiac, Odell, Streator, Morris, Utica, LaSalle, Marseilles, Lonest, Kankakee, and all other places in and about Joliet, come up to our convention. No pains will be spared to make it a success, and the very names of the speakers engaged are a guarantee that it will be so. Come with provisions, blankets, buffalo robes, and above all a good will. Come prepared to work. The time has come when Illinois must have a State Convention of Spiritualists. Let there be no hanging back. Take sides. Go with the Spiritualists, and be a Spiritualist, endorsing the monogamic law of marriage—or a Socialist, and stand on the platform of the "Universal Association of Spiritualists" (Socialists). Remember the 28th of November, 1873, and that the convention will hold over Sunday, the 30th of November. This convention will resolve itself into a quarterly or semi-regular meeting, and will elect permanent officers for the year. Shall it not be called the Illinois River Conference of Spiritualists. Let all earnest Spiritualists, who wish the success of a true and practical Spiritual Philosophy, come up to the meeting.

Mrs. Woodhullism Repudiated by the Iowa State Convention of Spiritualists.

In the absence of the regular official report of the Iowa State Convention of Spiritualists, recently held at Des Moines, we copy the following from the Iowa State Register:

A large delegation from all parts of the State, numbering over two hundred, including visitors, were present at the opening of the Spiritual Convention, at the hall in Houriet's block, at 10 A. M. yesterday.

After the due organization of the Convention, Dr. C. P. Sanford, State Missionary, made a detailed statement of his labors during the year just closed. He urged the need of was gaining ground in all portions of the State. He had received efficient and valuable help from W. J. Shaw and Mrs. H. Morse. He had only succeeded so far in organizing one—the Northern—of the five districts agreed upon at the Convention last year.

The Committee on Resolutions reported the following, which were unanimously adopted by a rising vote:

WHEREAS, The violation of any law, physical or mental, results in evil to the violator and injury to others; therefore, every person is required to learn and to obey all of the laws of his being and relationship—physical and mental; that atonement for any wrong done comes through a reparation done the wronged, and a growth of the violator above the desire to repeat a wrong.

WHEREAS, The experience of the world has conclusively shown that every effort to unite religion with State, has both degraded religion and undermined the liberties of the people; therefore, they should be entirely divorced; and that the efforts made now to institute Bible reading and religious exercises in our schools, legislative and other bodies, and to engrain in the Constitution of the United States the proscriptive religious clauses now being urged, is great cause for alarm to all; and if effected can not but result as it has in all countries where tried, in cruel, despotic rule, and in the most unjust discriminations. And that we pledge ourselves to labor for the perpetuity of the free institutions bequeathed us by our revolutionary fathers.

Resolved, That one of the best features we find in the teachings of spirits, past and at present, as found in the Bible and elsewhere, is in the fact that they have not been made to conform, as religious teachings are too apt to be, to the opinions and prejudices of the age in which they were given, and is one proof of their spiritual origin.

That, while all classes of spirits can return to earth, and to some extent impart their views, be they good or bad, to the mediums which they can partially control, nevertheless, our experience is that most of the teachings are promotive of humanity—of peace on earth and good will to man; and that to bring about this state of affairs this convention deems the legitimate work of everybody.

Resolved, That we regard the monogamic marriage founded upon love, with just legal regulations, with equal rights for men and women, and the perpetuity of the family as the only true foundation of an enlightened human society.

That home life, legitimately built upon true monogamic marriage relation, is a sublime community of interests, consonant with the highest humanity that either earth or heaven can afford; inasmuch, that it equally cares and provides for all; and equally loves all of its members; and that this beautiful humanity lives in the family from childhood up, is constantly expanding by use into a broader love that will embrace the whole race.

Resolved, That the efforts which are now being made by certain ultra-religionists to have the names of God, Christ, and the Bible incorporated in the Constitution of the United States, is an insidious attempt on the part of its advocates to subvert our religious liberties, for they assure us that this is a "Christian nation, and must be ruled by Christian men," hence, church and state become a necessity. We remember, too, sadly, that the past history of the Church is written in blood by its cherished amanuensis, the sword, hence we are cautious.

That the renomination of a man to the office of Superintendent of Public Instruction, in this State, who avows himself in accord with

the proposed amendments, was a careless oversight, which by our votes, we shall aim to correct at the coming election.

That the claim set up by the Roman Catholics for the appropriation of their pro rata of the common school fund, or the taxes from which said fund is raised, to their sectarian control, is totally inadmissible, as it would certainly lead to the disintegration of our present excellent school system, for the precedent once established in their behalf would justify the claims of other sects and parties to like interests in it, thus would be frittered away the means provided by the liberality and wisdom of the State for the education of its youth in schools free from sectarian bias.

At the afternoon session the first business was the election of officers for the coming year and the following selections were made:

President—Edwin Cates, of Anita.
Vice President—Mrs. E. P. Higgins, Iowa Falls.
Second Vice President—Mrs. Jane Blakesley, Anita.
Treasurer—W. W. Skinner, Des Moines.
Secretary—Mrs. J. Swains, Dodge.
Trustee—Mrs. Otis Briggs, Anita.

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DISCUSSION
ON
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REV. F. W. EVANS—NEGATIVE.

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SALESMEN WANTED,
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